THE CROWN

VOLUME 21, ISSUE 12 | APRIL 7, 2004 | REDEEMER'S STUDENT VOICE

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MacBeth A Major Accomplishment for Theatre Arts

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Spring mainstage demonstrates violence and sexuality in Shakespeare adaptation

BY SETH VEENSTRA

Film noir was brought to the stage this past week as the Redeemer Theatre Arts Department presented this year's second Mainstage, an innovative adaptation of Shakespeare's *MacBeth*. Guest director Joe Abbey-Colborne's decision to set the famous tragedy in the seedy streets of Chicago circa 1920 not only gave the play a refreshing aesthetic twist, but it also brought the story's themes of moral ambiguity closer to home. And there is no better setting for tongue-in-cheek allusions to gangster flicks and *film noir* classics than the hometown of mobster Al Capone.

Abbey-Colborne clearly had a vision for *MacBeth*, which was especially evident in the production's design. Unity between the set, costumes, sound, and lighting created a highly stylized atmosphere. There were two basic locales: the streets and MacBeth's luxurious private lounge complete with grand piano, liquor bar, and double entrance doors. The lounge was elaborately decorated in black, white, and grey, with hints of crimson. A closed curtain behind a single fire escape prop, with appropriate lighting, represented the street. Fedoras, suspenders, suits, and handgun holsters in varied shades of black were worn by the men; the women wore either pristine dresses and immaculate perms, or explicitly provocative and grimy clothes (in the case of the three Weird Sisters who were cast as prostitutes). Jazz music occupied the background

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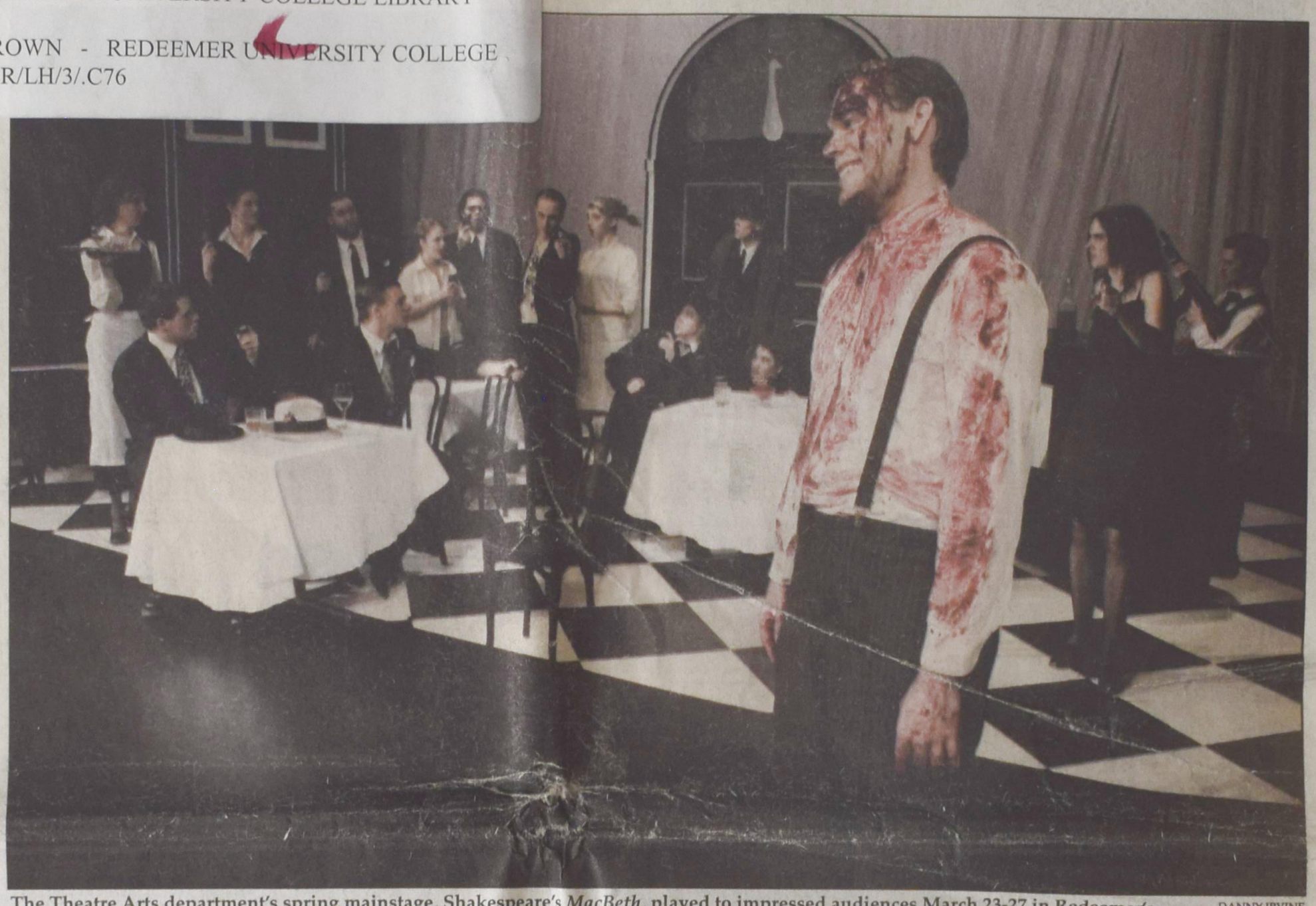

The Theatre Arts department's spring mainstage, Shakespeare's *MacBeth*, played to impressed audiences March 23-27 in Redeemer's auditorium. Despite some technical difficulties and voice projection problems, performances by Danny Irvine, Natasha Dean, and Brian Dijkema powered the play to great success. DANNY IRVINE

New Food Plan Smoothed Out, Further Improvements on Tap

Student budgeting results in savings for Redeemer despite initial challenges

BY JASON DUERMEYER

Rapidly depleting dorm food balances, which were foreign to Redeemer life last April, are now a permanent hallmark of the modified food plan that was launched more than seven months ago. The good news is that the new program's growing pains have begun to subside and changes planned for next year should further enhance the system.

The first few months of the new food plan's history were particularly rough. "We introduced the real world, real quick," said Lois Verboon, Assistant Director of Food Services. Administrators faced the challenge, not only of setting a universal dorm allowance that would respect students' varied eating habits, but also of introducing a diversity of products to satisfy complex dietary needs. Students were especially challenged by the revised system. Skepticism and uncertainty were evoked by insufficient dorm allowances and seemingly overpriced products. Returning students, many of whom had grown accustomed to overindulgence in previous years, were especially challenged by the rigorous controls of a new program that axed the carefree sharing of products between neighbouring dorms. Many believed that a cherished aspect of communal life had been crushed.

These concerns were not ignored. Each dorm's allowance for Market purchases was increased twice during the second semester. For example, eight-student dorms received $1,255 in additional funds, bumping the per capita allocation for Market expenditures from $740 to $900 for the year. Doreen Gringhuis, Director of Ancillary and Conference Services, said that this figure is likely to remain fixed next year so that eight-person dorms will

SEE "REVISED" PAGE 6

Campus Expansion Hits Stride

Bigger classrooms and renovated dorms highlights of two-year plan

BY DAN POSTMA

Projecting an enrollment of 1,000 students within five years, Redeemer's *Growing with Integrity* campaign is in full swing. $15 million is the goal for several major overhauls, featuring additions and renovations to the academic building (including the south wing and the newly-christened Peter Turkstra Library), residences, infrastructure such as roads and parking, and the already-completed east addition. Redeemer's facilities were built to accommodate 500 students, so the current 770 are nearly bursting the seams. The problems of space and disrepair are expected to be solved by the projected completion date of the next phase of construction, September 2005.

Officials closely involved in the planning process, such as Registrar Richard Wikkerink, are excited about the shopping list of upcoming improvements: a revamped library with study areas, a lounge, computer labs, psychology labs and training rooms; a resource centre for education students; six new classrooms, each more spacious per student and separately heated and cooled, and several of which will be tiered for better visibility; better sound insulation in classroom walls, so Dr. Payton's lectures can be enjoyed only by his own students; a high-tech seminar room with a "smart board"—an electronic chalkboard which can save notes, load websites by the touch of a pointer, and more; and a "sky wall" between two classrooms that can be retracted to form two large spaces, useful for conferences and other activities.

Perhaps the most exciting prospect is that of having more square-feet per student—classrooms are currently built to afford 20 square feet per student, while the new rooms will allow 25-30 per student. The tangible benefits of this spaciousness will be invaluable to a student body currently crammed in facilities far too small.

The capital campaign set out with three major needs: additional residence space, expanded academic facilities, and improved infrastructure. Roughly seven of the

SEE "NEW LIBRARY" PAGE 7

An artist's rendition of the reception area of the planned Peter Turkstra Library expansion, part of a $15 million campus expansion project. Construction begins this summer, and is expected to be completed by September 2005. THANKS TO REINDERS RIEDER

As exams approach April 13-22, *The Crown* wishes all students a disciplined close to the study period, and a blessed summer.
"Grace and peace be yours in abundance, through the knowledge of God and of Jesus our Lord."
• 2 Peter 1:2 •

COMMENTARY

Closing Thought: We Need More Benedictions

Editorial

BY DAN POSTMA

In recent weeks, I've thought a lot about benedictions. A couple of events this semester have inspired this train of thought, and I've talked to several other students and faculty members to get their feelings on this traditional close of worship. And I got to thinking about how life in general could use more benedictions and more worship to close with benedictions. This naturally played into my hands as I thought about my last editorial for *The Crown*, and what might be a fitting send-off for our readers.

Back in February, the concert choir was involved in a festival with counterparts from McMaster and Brock. I'll spare the details of the event, but one of the most interesting elements was the choral benediction "Praise God, From Whom All Blessings Flow," which our choir sings privately to close every concert. At the choral festival, we invited each of the other choirs to join us, or not if they so chose, but at least to allow us to follow our tradition. There was some grumbling after the event, but what is notable is the number of singers who expressed their appreciation, both at the time and later on, for having been allowed to participate in the benediction.

Skip ahead a few weeks, to a Redeemer chapel service led by Rev. Mike Goheen. The service was a wonderful time of mid-week worship, and as always, I looked forward to the sense of God's peace and presence when Rev. Goheen would deliver the benediction. Unfortunately, he didn't do so, and in talking later with chapel coordinator Dr. Polman, I found out that benedictions at chapel are strongly discouraged by some in the Redeemer community, and that, in fact, the chapel services as a whole are criticized in some corners.

This strikes me as absurd. Some might argue that benedictions should only be delivered by ordained pastors, but Rev. Goheen is the senior pastor of preaching at First CRC in Hamilton. Surely he is qualified to deliver benedictions at a sanctioned worship service on a Christian campus, so why isn't he empowered to do so?

> I don't think the blessing of benedictions should not be limited to ordained pastors at all. Is there something about these words that excludes them from everyday use?

In fact, I don't think the blessing of benedictions should not be limited to ordained pastors at all. *Merriam-Webster* defines benedictions as "the invocation of a blessing," or "something that promotes goodness or well-being." We invoke blessings over meals, before travel, and on many other occasions; is there something about these words that excludes them from everyday use?

The Lord bless you and keep you. The Lord make His face to shine upon you and be gracious unto you.

The Lord lift up His countenance upon you, and give you peace; through Jesus Christ our Lord. Amen.

What would happen if, at the bottom of *Time Out* every day, a short benediction were written, like "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all." I am chilled by these words in every worship service, and even now in writing them. Should not the presence of God conveyed by these words be shared more commonly?

What if faculty members were to speak benedictions following classes? What if *The Crown* were to publish benedictions in the masthead of each issue? Would this bring students and readers closer to God?

That is how I would like to conclude this final editorial, using the words of a Franciscan benediction passed along to me by Dr. Payton. As we finish an academic year and prepare for a new stage in our lives, some coming back to Redeemer and others not, I hope that these words, like all the words we've published this year, may urge us on to greater Christian fellowship, discernment, and spiritual maturity:

May God bless you with *discomfort* at easy answers, half-truths, and superficial relationships, so that He may live deep within your heart.

May God bless you with *anger* at injustice, oppression, and exploitation of people, so that you may work for justice, freedom, and peace.

May God bless you with *tears* to shed for those who suffer from pain, rejection, starvation and war, so that you may reach out your hand to comfort them and turn their pain into joy.

And may God bless you with enough *foolishness* to believe that you can make a difference in this world, so that you can *do* what others claim cannot be done. Amen.

Letters to the Editor

You Belong Outside

Dear Editor,

In the last edition of *The Crown* (March 17, 2004), Rob Joustra was quoted saying: *"Camping? CAMPING? Why have we come so far as a civilization so we can spend our free time living as barbarians? I like to spend my free time basking in the achievements of humanity: air conditioning, waitressing, sleeping!"* I don't know if this quote was serious and I don't intend to wage war on Mr. Joustra's opinions. But I would like to air some of my thoughts on the issue he raises, because it really makes me reflect.

I've always loved camping and the outdoors. Come to think of it, though, it is kind of strange to spend precious vacation time lugging canoes or backpacks through the mosquito-infested north woods. It would be a whole lot easier to sit around a pool sipping cold drinks, or to nap in an air-conditioned bedroom. It seems stupid, but for some reason I do it anyway.

So why do I camp? Why do millions of people who are pampered by the luxuries of modern society needlessly expose themselves to the elements?

Our civilization has so successfully created the great indoors that the harsh and unpredictable forces of nature matter less all the time. We spend our days in climate-controlled schools, homes, offices, and vehicles, so who cares about the weather? We've discovered how to generate and effectively use electrical power. With this power, we've been able to produce our own light anywhere and anytime we want it. Who needs the sun? We've made huge strides in controlling nature. We've gained standards of living, comfort, and luxury that history has never witnessed before.

But are we any happier? Are we really any better off? Remember, no matter how efficiently our society operates, there will always be more work to do. At the beginning of the last century, it was predicted that due to leaps in efficiency at home and work (made possible by new technologies), the middle-class wouldn't have to work more than three days a week. We need to reassess the point at which we stand in history, and critically evaluate long-held assumptions. Where are we heading with this pursuit of efficiency and material wealth? Happiness?

A wise man once said, "Happiness is like a butterfly; it won't come to rest on you unless you stop chasing it." I agree that there are a lot of things that we are missing out on because we are simply too busy chasing them. We need to enjoy today and stop being so excessively results-oriented.

Let me pull my rant back to the original question. Why do people camp? I believe the reason is that our busy, urbanized lives divorce us from the natural world. This separation is unnatural and harmful simply because God gave the natural world to us as a home, and calls us to engage it. When we shut ourselves off from it, we reject one of God's great gifts. So, in spite of the results of sin—including weeds, thorns, and bugs—people are naturally drawn to the great outdoors.

We need a more holistic understanding that recognizes the beauty and importance of each creational part of life in itself, not just as a means to an end. God originally created all reality good, and it remains good in itself.

Don't eat just because you need food to survive, so you can get an education or earn a living; eat because God created the enjoyment of food as a good part of our lives. Don't walk on your feet just because that's the only practical way to get to your class; walk because God created the abilities and beauty of our own bodies for us to enjoy. Get outside this summer because nature was created, in its complexity and beauty, with you in mind.

- Jim Fluit

Climbing Europe, A Stair at a Time

Dear Editor,

We would like to thank Ms. Frankruyter for introducing the Redeemer community to the extraordinary phenomenon of stairs in Europe in her latest *Crown* article. However, her comment concerning the paltry amount of stairs that they needed to climb on a daily basis to reach their rooms evoked no sympathy from those of us in France when we compared it to our daily routine. In Europe, there is a general lack of elevators, and buildings that do possess these wonderful electronic gems are not usually worth the wait as they are slow and as unstable as the kitchen tables in the residences! This means that we climb *a lot* of stairs! On an average day, by simply going to class, taking the métro and cooking our meals, any one of us students will climb approximately 450 stairs. And, on a difficult day, if we should decide to take Lamarck métro station, climb the stairs to the library on the seventh floor, go to class in room 502 (on the sixth floor), visit Yolisa who lives on the fifth floor, do laundry in the basement, and eat pizza at the University Restaurant which is on the third floor, an additional 813 stairs would be climbed. On a touristy day, if one were to climb the Arc de Triomphe, the stairs up to Sacre-Coeur, the towers of Notre-Dame, and the Eiffel Tower, you would climb a stunning 1637 stairs! (No, the amounts are not fabricated – we looked up the numbers in our travel books!) Needless to say, we are all very thankful that we brought good walking shoes with us!

Furthermore, we were surprised to notice that Ms. Frankruyter neglected to mention a wonderful visit in Amsterdam from certain Redeemer students who are currently studying in Paris, especially since we thought that we were the highlight of their trip! We really did appreciate the visit with the mission trippers. It was great to connect with some fellow Redeemerites for an evening. We hope that you made an easy transition back into studies and Eastern Standard Time. Enjoy the snow and we'll enjoy the sunny 24 degrees!

- Crystal Bootsma, Kim Hultink & Hilary Glasbergen

The Dangers of Focusing on Homosexuality's Sinfulness

Dear Editor,

I want to respond to a letter to the editor from Sarah Hordyk (March 17, 2004). I believe there is a danger in focusing too much on the issue of whether homosexuality is a sin or not. I believe there is also a danger in disregarding that same issue altogether. I believe there is a danger in giving the issue of homosexuality too much airtime. And I believe that by focusing too much on sin, we're missing the point of the gospel.

The first danger has led many to an attitude which makes it hard to be loving towards sinners. An over-emphasis on the sinfulness of homosexuality has created a hardness and a coldness against homosexuals, which they no doubt can feel, and which no doubt puts them down.

The second danger has led many to an attitude which makes it hard to discern sin at all. If there is no forum for issues such as this in the church, we have given up our calling to discern God's will in creation and make light His command to the church to discipline.

The third danger has led both heterosexuals and homosexuals to draw too much of a distinction between themselves. It becomes us-and-them for both sides, creating an unnecessary (and even sinful) gap between homosexuals and the church. Accentuating the distinctions makes this specific sin seem like a special sin, treating the homosexual differently from those who struggle with other sins such as complaining, gossip, gluttony, etc.

The fact is, we *all* need to make sure, no matter who we are or what side we're on, that we focus on the gospel of Jesus Christ. It isn't the "gospel of straightness" or the "gospel of being true to the self." I am not trying to minimize the debates or diminish the importance of church discipline, nor am I saying these not important. But, it is first and foremost the gospel of Jesus Christ to restore a right relationship with God, others, and the rest of creation. Those of us who know Him are called primarily to make disciples for Him, proclaiming the good news of life in Him.

Perhaps there is a fourth danger worse than the three mentioned above. By mishandling our differences, we bring dishonour to the name of Christ. When confronted with potentially destructive differences, our response, whatever side of an issue we take, must be endowed with humility and flow out of love. We have to be patient as we pray, discuss, and discern God's will for our lives, both on our own and with others. It is a difficult task to discern God's will, and it is my prayer that we can do this corporately as a community of sinners.

I urge those on both sides of the issue to come and pray *together* that God, by His Spirit, will guide us through our differences so that the unity of the body of Christ and the witness of this community can be preserved and that God's name will be honoured.

- Dave Stienstra

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The Motley View

Lessons of Value

BY LOUIZANDRE DAUPHIN

We have now come to the end of another academic year. Exams are on their way, and most of us have spent the last few weeks completing the final assignments and preparing for the final exams. With the spring/summer vacation just around the corner, what do you have planned: work, traveling, more school? The possibilities seem almost endless, but whatever you do, I would like to encourage you to reflect on this past academic year and to think of the lessons that you have learned. Some lessons were easy to learn, while others were rather difficult and, in retrospect, bitter-sweet. Here are a few lessons that I have learned or been reminded of in these past eight months.

Never, ever take for granted the value of a real friendship. In such a highly social environment, it can be easy to form many relationships with others. Some have blossomed into something meaningful, while the greater majority of them are merely acquaintances that simply scratch the surface. Cherish the true friendships you have made, because you never know when they will be gone. Today (March 30, 2004), I said a final farewell to a person who was a true friend; one who was there through the good times and the bad, and who made sure that I sought to maximize my potential in all I did. Despite a battle with cancer that saw his life end four months before his twenty-second birthday, he did not burden those around him with his problems, but sought to be just as much, if not more, of a friend than he was in earlier years. Hold these people close and do not hesitate to make the most of every opportunity that you are together, because one day, it will be the last.

Do not waste your time on things that are not important. We have a tendency to preoccupy ourselves with things that are not worth the time or effort that we put into them. This can be as useless as what one is cooking for a dorm dinner, to a pointless squabble with a friend that causes you to miss out on a good time. Life is short, ladies and gentlemen. Live it to the fullest and do not waste your time on the small bumps on the road of life that tend to get the most of our attention. Know where your priorities lie and keep pressing forward.

Start your day with the Lord. I know that the life of a student seems busy and can cause one to become overwhelmed with all that is going on, but there is something that you can do to help stem the tide. By starting your day with a devotional time and prayer, you can put things in perspective and not be lost in life. Christ must be the focal point of our lives. If we keep this in mind, then everything else will fall into place.

Get a good night's sleep. To some this is easier read than done, but if one tries to organize their time in a manner that can accommodate regular sleeping patterns, then they will find themselves to be much more productive during their waking hours. Your body is a machine, and like all other machines, at one point or another, they need to rest. If denied this need, they will eventually collapse.

Try to do something active every day. Too many people waste their time behind a desk or in front of a computer (or both). Although work must be done, it is also important to participate in physical activity. Even fifteen minutes of physical activity can be the refreshment one needs to have that extra boost to make it through the rigors of daily living.

Never skip out on an opportunity to help someone in need. There are times when one can be totally introspective and not take the needs of others into consideration. Take the time to lift your head up from your life and to take a look around. There are others who need a helping hand or even a word of encouragement.

I have learned these lessons and so many more over these past months. I pray that they will be as useful to you as they have been to me. As we part ways for the summer, may God bless you and keep you wherever you may go.

The Debauchery of Short-Term Missions

BY TIM AMOR

The attitude of short-term missions is crippling the Western Church. By short-term missions, I am referring to trips that last for two weeks or less, where the focus is on going somewhere far away, and where work is not being done as relief work for full-time missionaries. By such a definition, short-term missions are self-centered, a poor use of money, and a misconception of the real meaning of missions.

We live in a self-centered society. We put a high value on the experiential, and that has carried over into the way we do missions. Yes, it's fun to see the world, but that should not be a factor in mission work. Missions are supposed to be about helping those in need and about reaching the lost, but short-term missions tend to edify the individuals going more than the people or area they choose to "serve." Is it really sacrificial service to drop into people's lives and then leave so quickly? This is based on a sinful ideal, where the focus of the trip is on me, me, and me under the pretence of servanthood. Many missionaries have found that the people they wish to reach are becoming closed off. Where they were once willing to share their life stories with short-term missionaries, they have become numb. It now takes many months, and sometimes even years, for them to open up, since they have felt the sting of making a new friend only to have them fly back home, never to be seen or heard from again.

> Short-term missions tend to edify the individuals going more than the people or area they choose to "serve." Is it really sacrificial service to drop into people's lives and then leave so quickly?

Short-term missions are a poor use of money. They irresponsibly take money that could have otherwise been allocated to full-time missionaries. Plane tickets are very expensive, and make up a large amount of the cost of short-term missions. This is especially the case when there is church-based fundraising. If people want to go experience something, they should do it out of their own pockets.

Since we must always leave room for God to work in spite of ourselves, I must note that God can still work through short-term missions. There is nothing wrong with short-term missions in the proper context. Perhaps we should reconsider the way we look at family vacations. Instead of saving up to take the family to Disney World, we should save up to go on a short-term mission trip which could spiritually enrich the entire family. It is more cost-efficient and stewardly to use church-raised money to support local, aboriginal missionaries who already understand their own culture. We should focus on training these aboriginal missionaries to properly contextualize the Gospel to reach their culture. This is much more effective since the Gospel is best shared with others through relational ministry.

Finally, short-term missions give a misconception of the real meaning of missions. We need to look at our whole lives as an expression of missions. We understand our culture, so why not focus on ministering to it? Why not go on a 'mission trip' to downtown Hamilton, or Toronto? Right now there are more missionaries being sent from the 3rd world to the Western world than vice versa. In Matthew 7: 3, Jesus said, "Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye?" It is easy for us to point to other parts of the world that need the Gospel and to go there for a few weeks. Then we can come back home to our safe lives thousands of kilometers away. Sure, we might be changed by our experience, and we may even feel our worldview challenged, but we continue to neglect our immediate neighbours. This concept of missions is too safe, and the Gospel is not intended to be safe! If we work with a local missions agency such as Urban Promise, Habitat for Humanity, or Young Life, then we may feel called to continue to serve. That requires us to change our entire lives instead of just our outlook. If you feel called to be a missionary in another culture, then by all means go. But don't put a time limit on God. Allow for the possibility of going for years, or even the rest of your life. Let's not put God in a box by our lack of faith, but rather let's give our whole selves to Him to do with as He pleases.

Mission work is something that needs to be a part of all of our lives. It is not merely relegated to agencies. We are all called to be missionaries in our daily lives, even at Redeemer! Short-term missions are self-centered, unstewardly, and guilty of providing a wrong impression of the true meaning of missions. As Christians, we are called to be both bold and humble in our expression of the Gospel. I want to encourage you all to continue to prayerfully strive to live out the Gospel, in both word and deed, in your daily lives.

Conclusions on *The Passion*

Is the film a violation of the Second Commandment?

BY CAROLINE BULK

When *The Passion of the Christ* came out, I spent a lot of time deciding whether it was worth seeing. There were times I thought I should see it and times I thought I shouldn't, but finally I decided to just go and see it. Even right after I watched it, I had a hard time forming an opinion on it. There were things said by Jesus and Pilate that I didn't remember reading before in the Bible, so I read John 17-20 as soon as I got home. Excluding flashback scenes between Him and His mother, His words were all there. As for Pilate, his words were all there too (except for the conversation between him and his wife). So in that way, I must say good old Mel stayed true to the biblical form.

The one thing that almost kept me from watching the movie was the fact that Jesus was being played by a mere man. A friend of mine had said that this is in direct conflict with the second commandment: "You shall not make for yourself an *idol* in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them..." (Ex. 20: 4-5, NIV, emphasis added). I was always under the impression this commandment meant that we must worship God directly, not through a concrete representation of Him (for example, the golden calf of Exodus 32). In retrospect, I think this assumption may have been wrong.

> Though we may be able to portray Jesus' humanity, it is impossible for a sinful being to capture His divinity.

Firstly, a look at an older translation of the same verses (the KJV): "Thou shalt not make unto thee any graven *image*, or any *likeness* of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them nor serve them...." Here we find the words "image" and "likeness" instead of "idol." I didn't consider James Caviezel as being an idol, but I can definitely see him as portraying an image of the likeness of Jesus.

Secondly, I was advised to look at the Heidelberg Catechism's explanation of the second commandment. Being a "devout" CRC, I looked it up in the back of my mini-sized grey Psalter hymnal. There are three questions to Lord's Day 35, devoted to the second commandment:

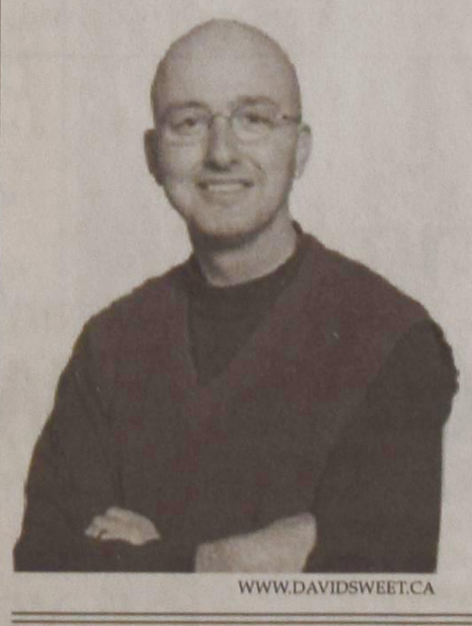
96 Q. What is God's will for us in the second commandment?
A. That we in no way make any image of God nor worship Him in any other way than He has commanded in His Word. (Dt. 4:15-19; Isa. 40:18-25; Acts 17:29; Rom. 1:23; Lev. 10:1-7; I Sam. 15:22-23; Jn. 4:23-24)

97 Q. May we then not make any image at all?
A. God can not and may not be visibly portrayed in any way. Although creatures may be portrayed, yet God forbids making or having such images if one's intention is to worship them or to serve God through them. (Ex. 34:13-14,17; II Kgs. 18:4-5)

98 Q. But may not images be permitted in the churches as teaching aids for the unlearned?
A. No, we shouldn't try to be wiser than God. He wants His people instructed by the living preaching of His Word–not by idols that cannot even talk. (Rom. 10:14-15,17; II Tim. 3:16-17; II Pet. 1:19; Jer. 10:8; Hab. 2:18-20)

While the Catechism is not the Bible, it is based solely on the Scriptures (as is seen in the references after every Q&A). If we can "in no way make any image of God" and if "God can not and may not be visibly portrayed in any way," I assume that this includes Him being portrayed by Caviezel on the big screen. Furthermore, Romans 1 declares, "Although they claimed to be wise, *they became fools and exchanged the glory of the immortal God for images made to look like mortal man* and birds and animals and reptiles" (vv. 22-23, NIV). None can deny that while on earth, Jesus was 100 percent human and 100 percent God. However, though we may be able to portray His humanity, it is impossible for a sinful being (such as Caviezel) to capture His divinity. Using the film for evangelizing purposes is not a sufficient reason to endorse the film either. While it may open doors for discussion, the film itself does not show the rest of Jesus' time on earth, such as his ministry and his ascension. People could view a re-enactment of His physical suffering, but in no way are they made aware of the spiritual anguish He suffered when He carried the sins of past, present, and future upon Himself while being forsaken by His own Father. Nor does the film make viewers aware that, in order to be saved, they must *believe* in Jesus' death *and resurrection*. Mere historical knowledge is no more than mere historical knowledge; it does not save. Romans 10 describes the way God has commanded His saving message to be spread to the world: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! ... So then faith cometh by hearing, and hearing by the word of God" (vv. 14-15,17, KJV). The saving message of the Bible needs to be carried not by a blockbuster movie, available only to those who can afford a movie ticket and have the ability to read subtitled script, but by hearing the word of God exhorted by a preacher who can explain that there was more to Jesus' salvific plan than his physical suffering. "He wants His people instructed by the living preaching of His Word" (Q&A 98), explains the Heidelberg Catechism. As for *The Passion's* ability to "make real" the great lengths of physical suffering Jesus went through to accomplish our salvation, shouldn't the gospels be enough? Until a month ago, the Bible was all people had, and it was enough. It still is enough. *Everything* that God felt was necessary for us to know about how far He would go to save us, and how much He loves us, He gave us in His word. I'll admit that the movie managed to jerk tears out of me, but I can also honestly say that more tears have been shed over the same passage by actually reading it. Nevertheless, the movie did get to me. There weren't so many physical tears, but so many thoughts were running through my head that I remained in silence until I was back home. Even then, I didn't have much to say. But isn't it shameful that it takes a bloody movie to hit home the message written in plain black-and-white in the Bible? I realize I say all of this after I've seen the movie. I'm not an expert on the subject, nor do I expect everyone (or anyone?) to agree with what I've written. But that's what it is—my opinion—for whatever it's worth. Even though it took seeing the movie first to consider its implications after, my final conclusion is to withdraw any recommendations I've made to go see it.

PHOTO NEWS IN BRIEF



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Redeemer played host to the nomination meeting for the Conservative Party of Canada's Ancaster-Dundas-Flamborough-Westdale riding last Monday, March 29. Several thousand members of the Conservative party were present to elect Ancaster businessman David Sweet on the first ballot. Known for his Christian commitment and policies, Sweet is projected to be a strong contender for the upcoming Canadian federal election.

KIM FURTNEY

After a three-week election process, next year's Student Senate has finally been formed. L-R, SASC Chair Benjamin Bokma, Rec Centre & Sound Liaison Natalie Armstrong, Treasurer Andy Groen, Secretary Emily Slotegraaf, Publications Chair Mikey Arce, President Karmyn Giesbrecht, Activities Chair Sam Frisk, Clubs Chair Darren Sinke, and Mature/International/Commuting Student Rep Laura Johnson. Not pictured: Vice-president Yolisa deJager, currently studying in France.

Accepting Male Authority in Marriage

Atwood's *Handmaid's Tale* and Steed's *Two Be One* shed light on gender roles

BY AMYANN FAUL

I have never been a 'man-hater,' though in the past I have flirted with feminist ideology. And my post-pubescent life has been an on-and-off battle between 'New Age' spirituality and the once-and-for-all salvation of Christ's death and resurrection. I have recently arrived at some interesting and noteworthy revelations pertinent to my own life and walk of faith while researching the role of women portrayed through Wiccan and Eastern Mystic symbolism in *The Handmaid's Tale*.

Lucifer, prince of this world, was once a beautiful angel, the son of the morning. He is thus familiar with goodness and truth and is well-versed in the revealed words of his Creator. He cannot create anything outside of God's created order, but instead distorts that which is good. His evil is a parasite on the good Tree of Life. When we 'transcend' the boundaries of the physical realm through mind-altering drugs, exercises, sexual distortions and meditations, we find ourselves in the kingdom of the Devil. In his world, he entices and pleases us with any sensation or 'spiritual' experience he desires. His ultimate desire is to steal, kill and destroy God's creatures. Many are lured by this counterfeit faith, which is today most widely known as New Ageism.

For some, the claims of New Ageism are ridiculous nonsense. The skeptics are usually rational, tradition-enforcing Protestants, stereotypically male. But I believe we have underestimated the power of a movement that has been growing since Adam and Eve's expulsion from Eden. New Ageism is a movement that is bathed in truth, but soiled with evil. And we all know that a pinch of yeast will raise an oven of dough.

Of course, there is nothing new about the 'New Age.' Characterized by experientially-based spirituality and mysticism, the movement spans every epoch and encompasses all religions except the Judeo-Christian and fundamental Islamic traditions. In *The Mystical Maze*, author Pat Means posits that New Age adherents' practices and beliefs are essentially monistic and/or pantheistic in content and stem from the conviction that everything in the universe is really one and the same. Not only has God been viewed as both male and female, Means writes, but He has also been considered to be "both personal and impersonal, finite and infinite, good and evil."

> New Ageism is a movement that is bathed in truth, but soiled with evil.

Followers of Hinduism, Buddhism, Taoism, Sikhism, Druidism, Christian Science, Wicca, Hare Krishna, and other cults all seek enlightenment and wisdom by transcending their conscious selves and becoming 'one' with the god-universe. They hope to achieve divinity—to realize that they themselves are 'god'—in order to escape the birth-death-rebirth cycle in which all humans are trapped. According to mystics, humans are part of and contain the 'cosmic Christ' or 'Christ consciousness' because each of us is our own saviour. We hold within ourselves the ultimate power and authority.

This should sound familiar; it was Satan's original lie. Earnest Steed, author of *Two Be One*, writes that, from Satan's perspective, "death for disobedience, as announced by God, actually meant a new and fuller life; instead of being humans, they would enter into real godlikeness; instead of current understanding, ultimate wisdom could be experienced *now*. These accomplishments lay in partaking of the tree labeled 'The Knowledge of Good and Evil.' The ability to blend, mingle, and harmonize these two conflicting opposites would bring forth a transformation, the pathway to enlightenment. The end result: oneness of everything with complete understanding."

Of course, mankind *fell* for this lie and has fallen ever since. The woman was the first to desire self-rule. It was Eve who first wanted to deify humanity's own wisdom and knowledge. And she was the first to listen to the sickly-sweet voice of the Deceiver. By her newly-found strength of persuasion and power of manipulation, she then lured her husband into the serpent-laid snare. Cursed is she evermore: in pain she now brings forth children, yearning after her husband who shall rule over her and in futility struggle to take dominion over the earth. Satan has been trying to make good and evil one entity ever since. It is interesting that the image of the serpent was thereafter adopted as the primary symbol of goddess-centered, self-enlightenment religions.

I know many independent, beautiful, and intelligent women who secretly long to be men. I have often found myself wanting to be male, perhaps for the perceived power and authority that are associated with male genitalia. Some feminists would argue that this strange desire is a betrayal to our sex because, in their view, women once held at least equal—if not superior—authority to men. But our secret lust goes back to the Garden. Eve ate the forbidden fruit with the hope of attaining self-enlightenment and individual autonomy, but in her sin the opposite transpired: "Your desire shall be for your husband, and he shall rule over you" (Genesis 3:16). Men have been granted authority over their wives, and wives' struggle thereafter has been to undermine their husbands' God-given position.

Mystics, psychologists, and some scientists propound that a woman's desire to be a man stems from the 'fact' that the primeval form of *homo sapiens* was androgynous—that is, the original human was simultaneously both male and female. The highest form of Hinduism and other cultic divinities are hermaphrodite deities. Steed writes, "In India, this dual being—two sexes united in a single personality—was thought of as the primal force ... This ultimate state of oneness is shown in pictures and statues of Kali and Shiva blended from head to toe—one side black and female and the other side white and male. Vishnu is also depicted as the god of the non-dual state." It is no surprise that, in the last few decades, there has been a resurgence of unisex appearance and behaviour among men and women alike, coinciding with the rising influence of Eastern mysticism in the West. Homo- and bi-sexual practices have never before been so widespread and so readily accepted by mainstream culture.

> It is our carnal tendency, after all, to seek domination over our men. I pray that the Lord would clothe us with his humility.

The notion of male and female 'oneness' is not wholly unbiblical, though Satan, in accordance with his will, twists the good creational norm. Steed writes that Adam and Eve "were to be privileged in being endowed with sharing a unique quality with God, to participate in the act of creation with Him. Here was one of the major likenesses to God—not that God was dual-sexed, but that they could bring forth beings like themselves with the power of choice and responsibility, able to work with the God of Creation." Steed continues, "Lucifer's original idea of equality arose when God was planning to create this world and its inhabitants. He became jealous against the Son of God for He was to be the instrument of creation. Lucifer wanted this creative power to have equality with God. Having secured control of mankind, he has particularly dwelt on the perversion of the sexual process."

When some action or belief is raised contrary to God's creational norms, the creation reacts in the opposite direction. History is a series of these action-reaction movements. Feminists maintain that the shift from a goddess-worshipping culture to a patriarchal hierarchy was the result of men's fear of female sexuality (and the dark feminine power). I believe this was the natural backlash against a distortion of God's created order. I will always desire a man, and no longer wish to be one myself. I, like all members of my sex, was formed from the marrow of my male counterpart. Marriage is the God-ordained union, not of amalgamated opposites, but of different pieces of the original whole. Perhaps I more fully understand and appreciate Paul's advice that women must live and learn "with all submission." It is our carnal tendency, after all, to seek domination over our men. I pray that the Lord would clothe us with his humility.

I am excited by the possibility of one day being under the lordship of a husband. I am thrilled by the prospect of being someone's wife, life-mate, helper, and—as sappy and clichéd as it may seem—a man's 'other half.' I may be naïve, perhaps even a childish romantic, but I do believe that God has someone particular in mind for each of us. I think that special someone for me has been created specially and specifically with strengths in the areas I lack, whose very character, hopes, and aspirations complement my own in such a way that a new, fuller creature will be made by our union. "God is all about balance," my mother has often wisely noted. God works mightily through these special partnerships for His glory and the furthering of His kingdom.

Evil *will* be destroyed one day. It is not, and never has been, an acceptable alternative to righteousness. Our God, who is wholly good, is about balance, not amalgamation. Our Lord delights in the union of a man and his wife. It was only after males and females were united in love that the creation was declared *"very good"* (Genesis 1:31).

Not My Will: Taking our Thoughts Captive

Trusting in God for answers and purpose

BY HOLLIE-ROSE LOCS

As a university student, I often find myself battling for the right answers to the questions that plague academic life. The questions that probe the nature of the present political scandal in Canada or look at the North American obligation to seek social justice in third world nations are only two examples. Regardless of the social or cultural dilemma, the answers that I am looking for are ultimately those that reflect my faith; unfortunately, to my frustration and disappointment, I always seem to fall short. It seems the more I wrestle with the questions, the further the answers stray from my grasp.

A few weeks ago I happened to take notice of Redeemer's Biblical theme for the year written on the back of my agenda: "Taking every thought captive to Christ." Yes, I had noticed the words before and even thought that I understood them, but strangely, it arrested my attention in a completely new way. It suddenly stuck me that there was a humanistic motivation embedded in this seemingly innocent attempt of mine to uncover the answers to life's questions. I suddenly began to see just how much faith I had placed in my own ability, and how this had replaced my trust in God. Though I had been attending a Christian university, I had failed to discern that the nature of my education and the questions that sprung forth from it were to be seen through the lenses of faith and not of human reason. I also realized the great need for all students at Redeemer to clearly distinguish what motivates their academic pursuits and to realign these motives to reflect the place where we as Christians see ourselves in the Biblical story.

We need to recognize the spirit in which we seek answers. Are we struggling to find answers in submission to God's purpose, or with a humanist spirit that is inspired by the notion of human achievement? Some of us may be asking the questions and seeking resolutions because we have harnessed that human spirit of achievement and not a Christian spirit that submits to God. We cannot forget that our purpose at Redeemer is different from that of other academic communities. Here, we are distinguished by our acknowledgement and faith in the Creator. In turn, we look at the world and our lives as infused with great purpose, and we look to the future God lays before us with hope. It is this hope that many of us find to be an obstacle when our motivation is focused on the strengths of human achievement. We need not underestimate the incredible value of our faith, stepping back from the rationalization we become all too comfortable with in our academic lives.

This does not mean that we should stop asking questions or pursuing educational goals, but that the role of our faith needs to be centerfold. We also need not bear the incredible anxiety of answering the incessant questions that plague our lives. There may be answers that God will reveal and some that He will not. Either way, our hope is in God and his plan for the future, not our own. Once we genuinely know this, we can continue to pursue academics and the questions that follow with a spirit of peace, knowing that all of our thoughts have been "taken captive to Christ."

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Avant
Short-Cycle Solutions for a Lost World

Are We Living Our Worldview?

A departing student offers advice to Redeemer

BY MICHAEL TROLLY

Spending two years of my life at Redeemer has allowed me to grow in a number of ways; I've become a much different person than I was before I came. Redeemer has provided a supportive and relatively safe place for me to try out different things and to test this whole adulthood phase that I seem to be going through. These two years have also allowed me to watch Redeemer grow in important ways and face a number of difficult choices. There are some lessons that I've learned, and also some things that I want to recommend to Redeemer's administration and student body as the school moves into the future.

First of all, look for a real, uncompromising integrity in how you match the life of the school with its worldview; be mindful of our belief that Christ claims lordship over all of life, and that Creation is being renewed through him. Allow this principle to guide you even when faced with very controversial matters, including school policies.

A letter in the last issue of *The Crown* suggested that an on-campus pub would be a fine addition to Redeemer. As the Rec Centre coordinator this semester, I can confirm that a number of students have mentioned this as something to eventually be achieved. Does this mean that I believe that Redeemer should serve alcohol on campus? It certainly isn't needed, and there are certainly problems with the proposal, but I would like to suggest that there are also problems with not considering one.

This is an issue that relates directly to Redeemer's ethos of creational goodness being twisted by the world. If our worldview at this institution implies that Christians may enjoy alcohol in an acceptable manner, can we completely separate that experience from our life as a Christian community and retain a holistic approach to the Christian life? Or do we engage in a dualism that separates our Christian lives at Redeemer and our secular lives off-campus? This doesn't mean we need to have beer on tap in the Rec Centre, but it does mean that we do actually need to struggle with these questions in a manner that is worthy of a Christian academic community. How do these experiences actually relate to our worldview and our life here?

> If our worldview at this institution implies that Christians may enjoy alcohol in an acceptable manner, can we completely separate that experience from our life as a Christian community and retain a holistic approach to the Christian life? Or do we engage in a dualism that separates our Christian lives at Redeemer and our secular lives off-campus?

Incidentally, the same thing could be said about theatre. My first year literature classes emphasized that as Christians, we can discuss or portray sin without our depiction being sinful. A play like our recent production of *MacBeth* could raise some eyebrows, but again, do we believe in our worldview or not? As Christians, we must be able to engage in the arts with a Christian perspective but not remain bound by what we may or may not discuss. Anything less is inconsistent with Redeemer's very sense of identity.

Another issue involves Redeemer's mission to the wider community. Here again we see an issue of Creation and Redemption, and also "common grace." We believe that God is concerned with the redemption and renewal of the whole world, not simply that of souls. Therefore, even those who ultimately are not saved may have a part to play in the redemption of our civilization and culture. What influence does Redeemer have upon them? Indirectly, it has always had a significant impact. Now that Redeemer graduates will be teaching in public schools in increasing numbers, there is an even greater opportunity for our message to make a difference, even among non-Christians. Direct influence is lessened by the fact that Redeemer does not welcome non-Christian students.

Do I believe that Redeemer should compromise its Christian values to be bigger or increasingly accepted in society? No. But would accepting non-Christian students require that sort of compromise? Not necessarily. It is fair to require those who want to live in residence to participate in prayer and devotions, as this stipulation assumes some form of Christian belief; however, one does not need to lead in prayer to take a course in Psychology.

Allowing members of the community to have access to our courses would be an important form of Christian service. Imagine that a student from Mac, though an atheist, wants to receive a Christian perspective on philosophy or religious studies for reasons of curiosity. I am reminded of Jesus' words: "Nobody hides a light under a bushel" (Luke 8:16). Do we?

My final question for consideration concerns how Redeemer functions as a Christian community, especially as one made up of a diversity of believers from various backgrounds with widely different points of view. How do we relate to each other?

As Redeemer continues to expand, the percentage of students whose church background is not Calvinism in any of its manifestations, or even Protestant, will continue to increase. Some of Redeemer's professors, including Dr. Payton, have spent a great deal of time researching various facets of the universal Church, such as Eastern Orthodoxy. How would the Redeemer community react to an Eastern Orthodox presence here, or a larger number of Roman Catholics? How does Redeemer, while trying to maintain a unified student body, deal with the unique pastoral needs of Christian students with very different perspectives? For example, Catholic students who participate in spiritual activities at Redeemer miss many things from their own tradition that they hold dearly. To what extent can Anglicans, Catholics, Lutherans, or Orthodox Christians (or practicing Charismatics for that matter) incorporate elements of their devotion into the spiritual life of Redeemer? To what extent should they be able to have public fellowship with like-minded students—for example, speaking in tongues or praying the rosary? Have any of these things been an issue so far?

A couple of months ago a professor (an ordained minister), and a student (preparing to be ordained in the same denomination), asked to meet in a classroom to celebrate the Lord's Supper. They consider Holy Communion to be an extremely important part of their worship and Christian practice, yet they were not allowed to do what they had asked. I understand that there might have been a concern about conducting a service in which some students would not be able to participate, but the simple fact of the matter is that although Redeemer is a Christian community, we do not share the same opinions about everything. For whatever reason, Redeemer—a Christian community, my Christian community—does not allow me to celebrate the deepest mystery of my faith on campus. When all things are considered, that might be even more serious than the lack of an on-campus pub.

I should note that this is an issue that Dr. Cooper has expressed an interest in discussing with me, but we have not yet had a chance to do so. In the meantime, I would appreciate hearing your opinions about this issue, or anything else I have mentioned here. It has been a pleasure writing for *The Crown* this year. Thank you for reading.

Michael Trolly is a second-year music and humanities student. He is a candidate for the priesthood of the Anglican Catholic Church of Canada, and plans to study at Dominican College in Ottawa next year. His email address is mtrolly@redeemer.on.ca.

Getting Past Childhood

Growing up into mature Christians

BY STUART STAAL

Of late I have become increasingly aware of problems of consistency, both in my life and in the lives of most other people. There is a universal problem of not being able to practice what we preach. Here at Redeemer, this poses a particular problem, as much of what we learn in class becomes academic head knowledge and never has sufficient bearing on the rest of our lives. There is a solution to this, but it involves a deep personal struggle with one of our most formidable foes: ourselves.

When I first came to Redeemer, I had all the head knowledge. As an arch-conservative right-winger, I had all of the answers for everyone. I knew what was right and wrong and would never hesitate to condemn anybody.

You could say I had a broad and strong knowledge of the Christian tradition, but used it as a stick to beat people. During all of this time, I refused to take a serious look in the mirror. I blasted the satanic symphonies of *Slayer*, like "God hates us all," at ear-splitting volume, while making study notes to Dr. Wolters' *Creation Regained*. I spent a ludicrous amount of time watching movies and television, much of the content questionable at best. I procrastinated with my schoolwork, got poor grades, and put on a hefty amount of weight – all the while extolling the virtues of hard work and thinking to myself how lazy everyone else was.

Now I hope you can see the tragic irony in all of this, and I hope this doesn't describe any of your lives. I've been there, done that, and I don't want to go back. I was bitter, morose, anti-social and full of anger. My lifestyle fed my pain, and I thought my pain was my power. But there is only One who can make that kind of claim.

I have since grown older and possibly wiser; I'm still an arch-conservative right-winger, but it takes me a few seconds longer to condemn others now. It's been a long haul and a difficult journey, but the sky is bright as the fog begins to lift. The path is steep, the obstacles are treacherous, but I can see the top of the hill in the distance, and my heart takes courage.

My message to you is this: Grow up. I have heard the advice countless times: "You're still young; take it easy. You have your whole life ahead of you, don't wear yourself out." I just turned 21, apparently the prime of my life, and increasingly it seems like a distinct possibility. Looking back on my life, this is the first time that I have come close to making good use of the time and talents the Lord has seen fit to give me.

Of course childhood can never be considered a waste of time. It is the time in which we learn all of the very basic skills with which to deal with the daily assaults of life. However, my question is this. When does childhood end? With the loss of innocence at around 12? High school? University?

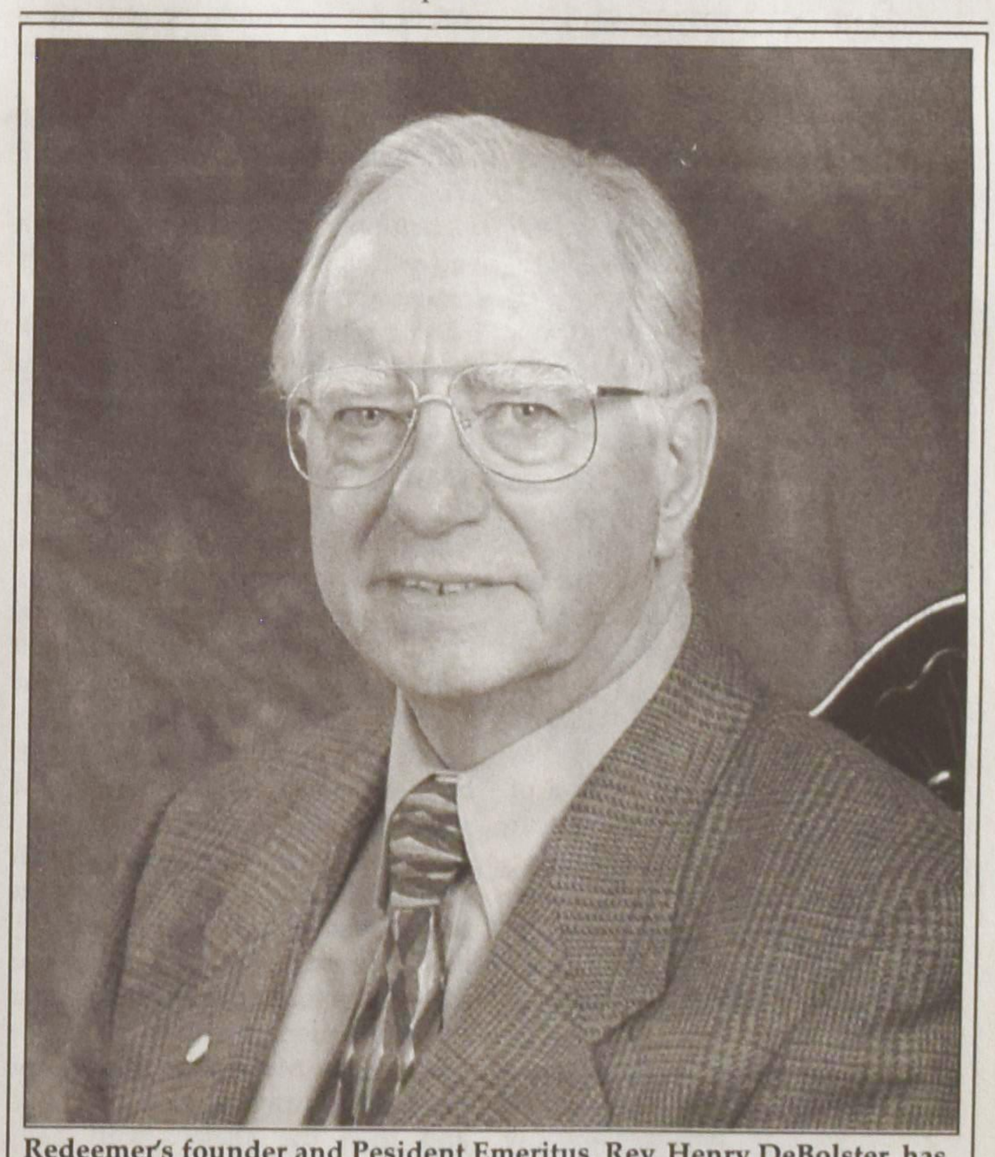
Apparently none of these. In today's society we have childish 40-somethings going through mid-life crises, trying to find 'meaning' or 'satisfaction' in some very selfish ways. Motorcycles, sports cars, a new honey – you name it, they claim it as their path to happiness. They have never grown up, they are kid-ults, accumulating their toys and possessions. Put your childish ways behind you; it is high time.

So this is my exhortation. I think we all know what the Psalmist refers to with the phrase 'the sins of youth.' Youth is wasted on the young because at the point at which they have energy and vitality, they throw it away to narcissistic pleasure-seeking. Youth are too immature to make good use of the time allotted to them by God. As my father is fond of saying, "You're young only once, so don't waste it." I have wasted huge portions of my life in destructive behaviour, but I came to the point where I decided that it had to stop. I still engage in destructive behaviour, but Lord willing, it continues to decline.

The reason I wanted to share all of this is to show solidarity. Do not come off with some lame excuse that I am more gifted, that my life is somehow easier, or that I was born with silver spoon in hand. I'm human, and I know what pain is. I know what it feels like to be trampled on and crushed. But I have also learned how to fight, and to never surrender. The distance the shotput goes depends on the effort put into it.

We are approaching the end of the academic year, and you are heading into a summer of work to help finance your future either here at Redeemer or elsewhere. I challenge all of you to start fresh, to turn your back on the old way of doing things, and to never look back. And when you engage in your activities, pour your heart and soul into it. If it's worth doing at all, it's worth doing with the whole of your being. Put your shoulder to the wheel, plant your feet into the ground, and heave with all your might. No one ever said life was a cakewalk; don't depend solely upon the generosity of others. Go to the beaver, ye sluggard.

Just as Christ carried the cross which was not his own, so we must bear the burdens the Lord has seen fit to bless us with. The bruised reed he will never break, so don't worry about collapsing under the weight. Your inability to carry the load is not due to the size of the burden but to the lack of effort you have put into it. Persevere and struggle.



Redeemer's founder and Pesident Emeritus, Rev. Henry DeBolster, has been selected by McMaster Divinity College to receive an honourary doctorate for his work in Christian higher education. The degree will be conferred at the McMaster Divinity College spring convocation on Tuesday, May 11, at 8:00 pm, and Rev. DeBolster will be the convocation speaker.

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CAMPUS & AREA NEWS

Profs Seize Opportunity to Debate *Passion*

Discussion of controversial film boasts high turnout and many lingering questions

BY RACHEL VAN GEEST

It was a large, eager crowd of Redeemer students and surrounding community who showed up for the highly anticipated panel discussion,"The Passion Surrounding *The Passion*," on Thursday, March 22. Conducted by Dr. Ellens, the panel featured four faculty members, including Professors Gene Haas, Chris Cuthill, and Jim Payton, as well as Ms. Lisa Onbelet, who shared their thoughts about the film. The event focused on the historical context and theological themes of the movie, as well as the impact this film has had on our culture and Christian community.

As the first to speak, Prof. Haas questioned the legitimacy of depicting Christ through art from a Reformed perspective. There have been different responses to the second commandment, which prohibits the making of "an idol in the form of anything in heaven above or the earth below" (Ex. 20: 4). Both the Heidelberg Catechism and the Westminster Catechism disallow the making and worship of images representing God in order to maintain Christ's glory and sovereignty. However, Prof. Haas emphasized that the important question at hand is whether it is right to represent Christ in his historical life as revealed in the New Testament. He believes that it is impossible for us as humans not to pair visual images with the gospel accounts of Jesus' life—"the word made flesh,"—and that people naturally rely on images to understand and experience a text. Prof. Haas believes that in a time of "religious ignorance and self-centred spirituality" we are easily prone to representing Christ for our own benefit.

Prof. Cuthill stepped up to present John Calvin's view of images in worship. He said that the early church expressed only slight opposition to representations of Christ in the context of worship. Serious resistance only developed with the appearance of Gnostic thought, which undermined the role of the incarnation in the Christian faith. Although Calvin did not endorse the use of images in worship, he believed that the superstitious beliefs people commonly attached to images "gave them more power than was due." According to Abraham Kuyper's understanding of Calvin's views, religion and art are separate identities to be looked upon on their own terms.

Later, Prof. Cuthill also spoke about the importance of approaching *The Passion of the Christ* from an aesthetic standpoin, rather than trying to understand the movie theologically and historically. Cuthill himself supports Gibson's representation in *The Passion*, and is convinced that Gibson has avoided several typical representations of its kind. The first of these approaches is the "relevant Jesus" approach, which conforms Jesus' figure to specific cultures and historical eras. The second is the documentary approach, which focuses on the life of Jesus as an epic story, and the third is triumphalism, which tends to glorify the final victory without giving enough careful attention to the struggle. He stressed the need for us all to bear witness to the cross, and warned against so easily accepting our redemption through Christ.

As can be expected, History professor Dr. Payton presented a historical overview of the dilemma of using images in Christian worship. Payton noted that after much debate and controversy, the seventh Ecumenical Council eventually approved the use of images in worship. Prof. Payton believes that God welcomes religious artwork, pointing to the cherubim that adorned the walls of the temple and the worship space in the Old Testament. With the coming of Christ, he said, religious images took on new meanings as Christ became the "icon of God." With his next opportunity to speak, Payton also offered the historical legitimacy to the extent of Jesus' suffering and brutal treatment in Mel Gibson's movie. Payton assured those present that, although we do not know "every lashing" of Jesus suffering, Gibson's portrayal of the crucifixion was perfectly in line with Roman customs of the time. Crucifixions were intended to be horrific and brutal.

Ms. Onbelet was originally reluctant to see the movie, but was too curious to miss the opportunity. As an English scholar, she took a literary approach in viewing the movie, looking particularly for narrative unity and the presence of a comprehensive spiritual narrative in judging its integrity. She found this to be the case immediately upon seeing the opening text of Isaiah, reading, "he was pierced for our transgressions, he was crushed for our iniquities" (Isaiah 53:5). She found clear evidence of both suffering and healing throughout the movie, and believes that the movie presented a genuine portrayal of Christ's suffering and pain.

As the only panellist choosing to speak about the movie's impact, Prof. Payton expressed his appreciation for the power of the movie as he had experienced it. He was struck by the emphasis Gibson placed on the fact that Christ died for all Christians, including Gibson himself, who in the film holds the spike as Jesus is being nailed to the cross.

Many clamoured to raise questions and voice opinions after the floor was opened up for discussion. One wondered if the impact of the movie relied on Gibson's fame in the movie industry, and others felt they had been let down by the low emotional impact of the film. Both faculty and students commented on the limited footage of Christ's resurrection shown in the movie, and still another raised concern regarding the difficulty of connecting with Christ through the graphic display of brutality he endures in the movie. There seemed to be never-ending questions and opinions flowing from all four corners of the Executive Dining Room—if Dr. Ellens had not cut the discussion period short, it is possible that we would have been in danger of breaking Redeemer's curfew.

It is clear that this movie has been greatly successful in generating religious dialogue among both Christians and non-Christians alike. As one attendant wisely pointed out, "if we put aside the nitpickiness," we can embrace the potential impact this artistic portrayal offers us. It is fair to assume that this movie holds great power as an evangelistic tool in its ability to reach non-believers in the context of popular culture. But are non-Christians able to pick up the deeper meanings of this movie? It is possible, but in any case, it is clear that this movie is raising people's "passions" and is capable of opening hearts to hear the Good News.

Helicopters, Catapults Among Senate Hopes

Senate is so much fun, most Senators are coming back next year!

BY MIKEY ARCE

I did some research as to other articles that have been written about Student Senate. To be truthful, I might have read one or two of these articles, but most of the time I merely glanced at them and moved on to articles that made me laugh rather than reminded me that tuition fees have been hiked up again. So, in an effort to make this article more interesting, I will talk about the plans that were successful, and others that were not.

Just a few of the events the Activities and the Spiritual and Service Committee put together this year that went extremely well include Mystery Madness, Winter Retreat, Spring Formal, City Kidz Day, Gotcha, Hobbies for Hilltop, and Touch of Heaven. Another thing we are particularly proud of this year is the re-structuring of our positions. Our President, Josh Baxter, created the Senate Positional Review Committee, or S.P.R.C. (pronounced "sperk"), which reassigned some of the duties from one position to another. Our four general senators, who until now only served on either the Activities or Spiritual and Service Committees, will now be given bigger tasks, such as Club Chair, Publications Chair, Sound System and Rec Centre Coordinator Chair, and International, Commuter, and Mature Student Representative. The latter two will still be serving on the Activities and SASC committees respectively. We felt these positions covered areas where Senate could increase their involvement, and we are excited to see where these new positions will go next year.

There are a few things that were suggested this year that did not happen, such as providing executive helicopter availability to all senators. This helicopter would have given us rides to anywhere we wished, and would have provided us with great entertainment (and ice cream) to distract us from our otherwise busy schedules. We would have also given rides to students, but for a hefty fee. This fee would be called the Hefty Fee Fee, or the H.F.F. The H.F.F. would have been used in two ways. First, it would help pay for the cost of the helicopter, gas mileage (I wonder how you count that in a helicopter? Maybe Air Miles™?), and other things like helicopter gear to make us look cool. Secondly, the rest of the fee would be put into a fund for a tank, otherwise known as the Tank Recreational Fund.

We also thought of turning the visitor parking lot into a playground. Who needs parking when you have a giant pool of chocolate to play in between classes? With student fees increased from $90 to $110, the extra income would provided for much chocolate. This would also be very good for our *En Route* days, and for people who visit Redeemer. When visitors drive in to park and instead get chocolate, they'll think, "Wow, Redeemer is really the place to be, chomp chomp."

Another idea was to replace the HSR system with a giant catapult that launches students to the Meadowlands (this idea did not get much attention because we were busy appreciating the view of the speed bump from the Boardroom).

We also built a bus shelter completely out of the way of the bus, just so that it would look cool but serve no real purpose. Well, the real reason for this took into account the future planning of the bus route. Once Kitty Murray is paved, the bus will be traveling on that road and then the shelter will really serve an amazing purpose. Until then, we encourage students to use it for other things, such as a mime practice room, or as a good place to hang out.

Led by Josh, our Field General, Senate was able to overcome many obstacles and excel in many areas. We worked hard on what we accomplished, and we loved it! In fact, we loved it so much that six senators are returning to serve for another year. We have many exciting things planned for next year and we hope that we will continue to serve the school in a responsible and fun way, providing students with fun things to do and with enriching activities for their lives.

And we hope to have that helicopter.

Revised Food Plan Prevents Large Housing Rate Increase

CONTINUED FROM PAGE 1

receive a combined total of $7,200 for use at the Market during the academic year. Money allotted for daily soup and communal meals is expected to remain at around $560 per student for the year.

Additionally, Market prices have stabilized. Verboon explained that the "top ten necessities," such as toilet paper, are currently being sold at cost. Other items in the Market have been priced to cover overhead expenditures such as labour. More no-name brands will be gradually introduced alongside higher-priced items, provided that the cost difference is significant and that quality is not compromised.

Further changes are slated to occur next year. Verboon plans to spearhead the formation and delivery of tutorials to assist students with budgeting. She also hopes to organize food preparation demonstrations, led by a qualified chef, for those who do not know their way around the kitchen. Demos would likely be punctuated by short lessons on how to reduce the risk of food poisoning. These seminars and demos, which would likely be offered in September during activity periods, would enhance the food program by encouraging students to further develop practical, everyday skills.

"We want to make the food plan so good that third-year students will be begging to live on campus," said Gringhuis. She has been overwhelmed by positive feedback from staff, parents, and prospective students regarding the modifications that have been made both to the Market and to the food plan. The benefits of the new program are just beginning to surface. Gringhuis estimated that, by the end of the academic year, the Market's rigorous inventory controls will have saved Redeemer around $40,000. These savings no doubt influenced the Budget Planning Committee's recent approval of a meagre 1.75% raise to the cost of housing for next year.

Dorms seem to be coping well despite all these changes. Both Gringhuis and Verboon predicted that just a few dorms will likely marginally exceed the allowance. Only one dorm has substantially overspent.

Residences that have spent all of their allocated Market monies may continue to shop at Redeemer, with a few conditions. In order to make a purchase, the dorm must get Verboon to override its shopping card so that the system will permit further spending. Purchases will then be billed to student accounts. For example, if a seven-person residence purchases an additional $175 of groceries, then each student of that dorm will be billed $25. On the other hand, residents blessed with money left over at the end of the year will receive a 50% refund for unspent Market monies. The refund may be attained in several ways: it may be transferred to respective student accounts, used to purchase Williams Gift Certificates, or spent on catering orders for the dorm at the Market.

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Tension Brews at Latest Counterpoint Session

Panelists debate justice of minimum wage level in free market economy

BY ANDREW VIS

What is a just wage? This question, which has loomed before every student employed for minimum wage, was tackled at the business counterpoint session during the activity period on March 22. Professors John Boersema and Harry Van Dyke, as well as student Brian Dijkema, responded to the question that had first been raised at the recent OSSL-sponsored Fireside Chat on unions.

After opening with prayer and introducing the discussion, Boersema proposed that "any wage derived in a free, competitive market is just." He pointed out that, although everyone should receive an adequate income, it does not necessarily need to come from a wage. While the Bible teaches that the worker *must* be paid, it tells us little about how to determine a fair wage.

However, there are passages in Scripture that suggest that rewards should commensurate with performance, and Boersema claimed that since Scripture praises skill and diligence in work, the minimum wage level should be determined by the free market. A just wage is an element of a voluntary contract between employees who freely offer their services and employers who offer income. If a company is forced to pay wages that exceed the market value of their employees' contributions, the business will have to either shorten its payroll list or raise prices. In the end, it is the responsibility of society – especially the government – to ensure that everyone receives an adequate income.

In response to Boersema, Dijkema and Van Dyke argued that, "a fair wage is not the lowest wage that the market will let an employer get away with," but is "a wage that does *right* by employees and treats them with *respect*." Instead of determining a wage solely according to the market, a holistic approach is required that considers the life of the wage earner in all its dimensions. The responsibility of an employer is not to maximize the bottom line, but to run a company that "maximizes the benefit to *all* parties involved: investors, management, workers, the public, and the creation."

> It is the responsibility of society – especially the government – to ensure that everyone receives an adequate income.

To support their claims, Dijkema and Van Dyke pointed to passages from Scripture that condemn the oppression of needy servants who have been hired. They also criticized the six-figure salaries of upper-management leaders in North American businesses. Van Dyke suggested that, in order to ensure wages are fair, the government needs to introduce regulations that would protect the underpaid and prevent unfair competition between companies. This type of fair wage would reward workers for their efforts, reduce resentment, improve morale, increase productivity, and respect the dignity of the workers. It would allow wage earners to feed their families without having to rely on the social safety net.

Following the presentations by Boersema, Van Dyke, and Dijkema, the audience was given an opportunity to ask questions. Many of those present had strong opinions on the topic, and a lively debate ensued that could have lasted several hours. However, despite the avid interest of those at the session, the meagre size of the twenty-five-person audience was disappointing.

The debate about fair wage is relevant to all students. Eventually, everyone will need adequate income, and how this income is acquired will likely become a pertinent question for most. Redeemer is a good place to forge opinions on issues like this. The university niche offers students the chance to seriously reflect on important questions and dialogue with other Christians before being thrust into the business world. Faculty and various student clubs work hard to offer opportunities for learning and growth outside the classroom. This counterpoint session was another great chance for intellectual growth that unfortunately, many students missed.

New Library Due For Completion by Fall 2005

CONTINUED FROM PAGE 1

$15 million campaign was earmarked for classroom and other academic space, $5 million for the renovation and addition of student residences, and $3 million for additional roads, parking, lighting, walkways, and sewers.

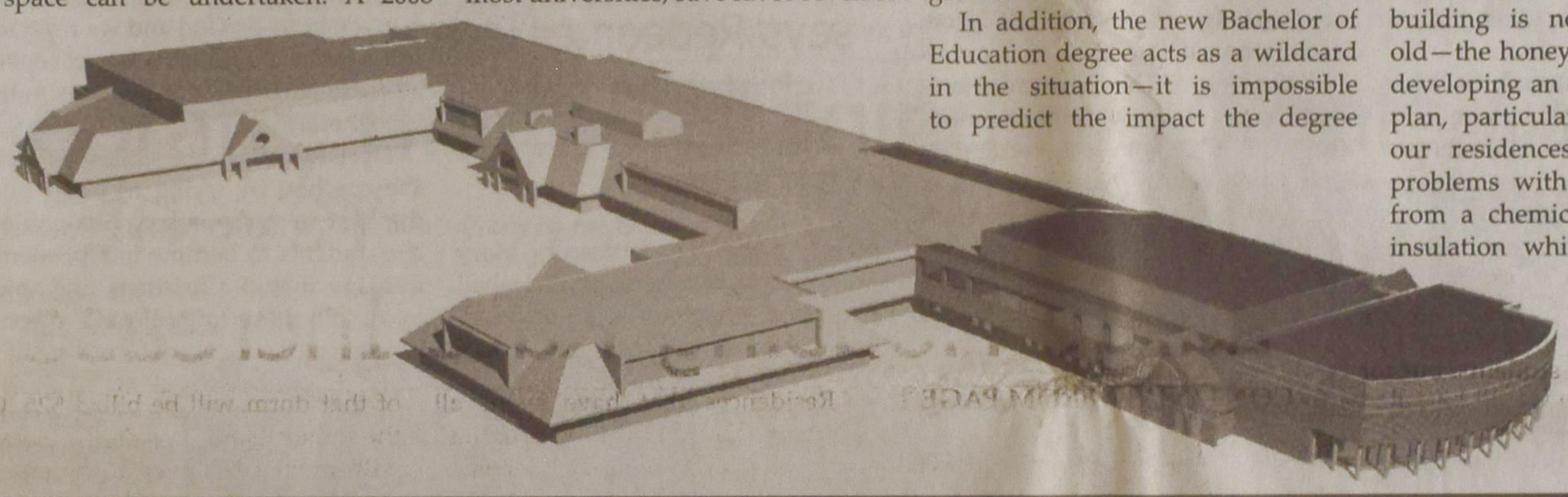
It is hoped that the major work on these fronts will be done by the 2005-6 academic year, and that the work will be entirely finished by 2006. It is after that, according to President Justin Cooper, that plans for a new student centre and renovated administrative space can be undertaken. A 2008 completion date for a new student centre is still a possibility, says Cooper, providing the other campaigns run on schedule.

The whole campaign hinges on another schedule: projected enrollment. Redeemer has gained approximately fifty students per year for several consecutive years, and expects the same growth in the immediate future. Though we, along with all other Ontario universities, expected a significant jump in enrollment because of the Ontario high school double-cohort, the increase never materialized for most universities, save six or seven of Ontario's seventeen.

Does this shortfall take away some justification for expansion plans? Says Dr. Cooper, "Absolutely not. The plans have been based on the rate of growth apart from the double cohort. Extra growth could have lent more impetus and urgency to the change, but our regular growth is consistent, and our plans are right on track."

In fact, said Cooper, it's a relief to many that enrollment is leaving some breathing room in the new dorms and classrooms: "Rather than seeing it full by the time we just get it built, it would be wonderful if we could grow into it."

In addition, the new Bachelor of Education degree acts as a wildcard in the situation—it is impossible to predict the impact the degree will have on enrollment, but administrators are confident that will be noticeable.



As exciting as these plans are, some students are having trouble appreciating nice pictures and proposed blueprints when there are buckets in the main foyer to catch water from a leaky roof, dorms are falling apart, and roadways are in grave disrepair. What is the point, they may ask, of building new buildings without fixing the old ones?

Addressing the maintenance concerns, Cooper brought good news: "We are aware that our building is now nearly 18 years old—the honeymoon is over. We are developing an ongoing maintenance plan, particularly for our roof and our residences." He outlined the problems with the roof—stemming from a chemical problem with the insulation which is quickly eating away the structure of the roof—and confirmed that all the townhouse-style dorms will be receiving much-needed improvements over the next one or two summers: replaced roofs and windows, better insulation, new flooring, better furniture, better lighting, renovated bathrooms. This $2 million project will not be taken lightly: "We can't piecemeal this job," said Cooper, "we have to tackle it in a frontal way."

Students also need to be aware that none of the millions of dollars required for this growth is coming from tuition. Though tuition will continue to rise because of inflation and because bigger buildings require more operating costs, all of the capital expansion costs are being fundraised from the supporting community. Dr. Cooper also wanted to convey appreciation from the campaign team and the administration: "We are thankful for the enthusiasm, the commitment, and the willingness of students to stand behind what's going on here. It's very exciting to think about 3,000 students in our near future, and we are looking forward to Dedication Day in September, 2005."

Advantage #8
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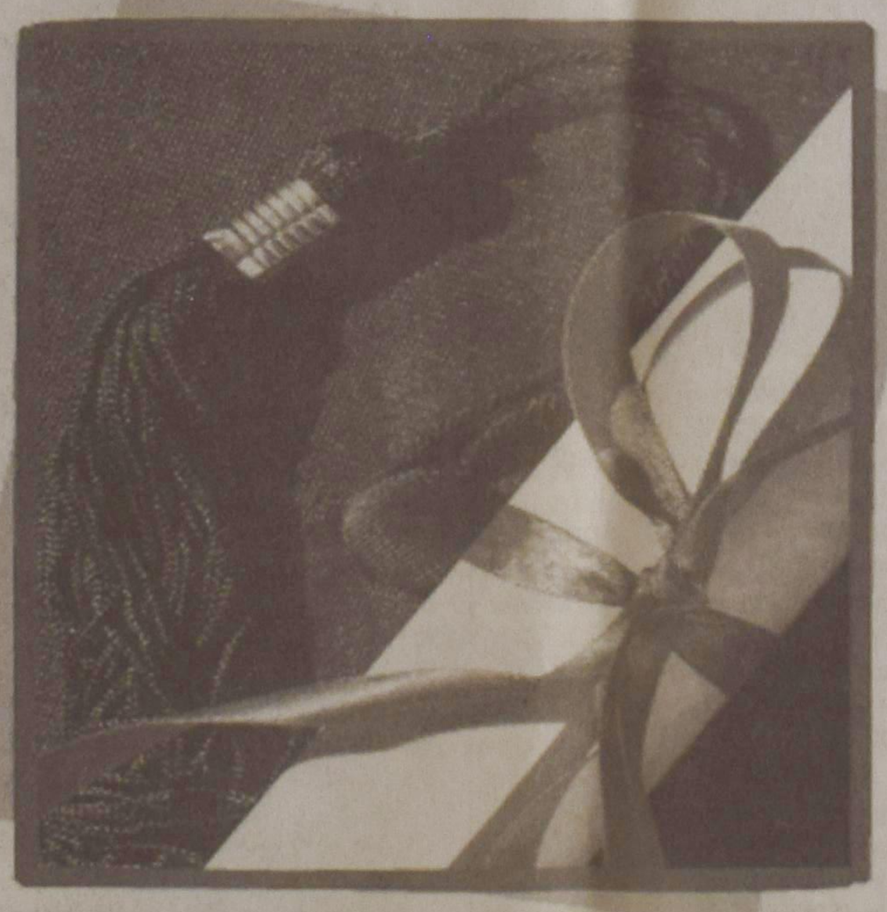

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FEATURES

Ten Passages from the Apocrypha to Ponder

Non-canonical books have much to offer believers

BY DR. JIM PAYTON

I would like to invite you to reflect on some statements from the Apocrypha. Although the Reformers said that Christians shouldn't rely on the books of the Apocrypha to establish doctrine (since they did not view them as canonical), they also declared that the Apocrypha offered much valuable instruction on piety and godliness, and they invited Christians to read it.

Throughout the whole Reformation period, Protestant versions of the Bible included the Apocrypha as a collection that was placed between the Old and New Testaments. Luther set up this pattern, Protestants of all types followed it, and the Synod of Dort endorsed it. That was the common practice among Reformation-era Protestants until a printer accidentally left out the Apocrypha section from the Bible. When those Bibles sold just as well, printers began to view the new version as a way to reduce printing and binding costs. Eventually, the practice of publishing the Bible without the Apocrypha became the Protestant pattern—as a business decision, not a doctrinal one!

So they're good to read. But what are they about? All the books of the Apocrypha were written during the intertestamental period. They were written by Jewish authors who wanted to get their own people to think about their history and what that history showed them about relating to God and living faithfully before him. The books of the Apocrypha encouraged the Jews to reflect on the history of redemption, their own failures, and the faithfulness of God—all of which God's people in any generation should be reflecting on. No wonder the Reformers thought Christians could benefit from reading the Apocrypha.

I have read through the Apocrypha several times. Each time, I have found it stimulating and thought-provoking. I have also found many verses or sections that offer profound insight on living before God, as well as penetrating reflections on his ways with us. I offer ten of these below with a few comments to help you see what the Apocrypha is getting at and how it speaks to us. I am not claiming that these sections constitute the best possible collection, but they are ten that have regularly caused me to reflect.

1) "What you hate, do not do to anyone" (Tobit 4:15).

This is the camera negative of the "Golden Rule" (Matt. 7:12). So what if Jesus wasn't the first to teach this? Does that make it any less true? Either way, in the positive or the negative, this is how you and I are supposed to live.

2) "In spite of everything let us give thanks to the Lord our God" (Judith 8:25).

When things get tough for God's people, faith still whispers that God is in control. In gut-wrenching situations, the apostle says, "In everything give thanks" (I Thess. 5: 18). But when it hurts so badly and nothing makes any sense, that's a tall order. Judith is more within our reach; at least she offers us a place to start.

3) "We journeyed through trackless deserts, but the way of the Lord we have not known" (Wisdom of Solomon 5:7).

This is the first stanza of Israel's theme song: forty years in the wilderness after not heeding the two spies. We are reminded of the long pattern of Israel going its own way, rather than God's. But how much different has it been for the church throughout the two millennia since the One who is "the Way" walked among us? Don't we need to sing this lament too?

4) "Blessed is the wood by which righteousness comes" (Wisdom of Solomon 14:7).

The writer was referring to the ark, built by Noah, by which he and his family—all the "righteous" at that time—were saved from the flood. During this season of Lent we thank God for the other wood by which righteousness comes—in the shape of a cross.

5) "The ungodly custom, grown strong with time, was kept as a law" (Wisdom of Solomon 14:16).

Referring to the idolatry practiced by the nations, the author had in mind the ways that Israel had also "gotten used to" what began as wrong but, with time, was embraced as right, as though God had required it. How often have churches and Christians done that, not just in the distant past, but even today? Has it happened to you?

6) "For even if we sin we are yours, knowing your power; but we will not sin, because we know that you acknowledge us as yours" (Wisdom of Solomon 15:2).

Reflecting on the waywardness of his own people through the centuries, the author nonetheless recognizes that God's mercy has always been greater: God doesn't forsake the work of his hands (Ps. 138:8). Gratitude leads to devotion and commitment. Isn't that the pattern of the lives of the faithful in every generation, including today?

7) "Do not let your hand be stretched out to receive but closed when it is time to give" (Sirach 4:31).

Receiving freely leads to giving gladly. At least that's the way it's supposed to work. The reason the pipe gets plugged up is because of the sludge in our hearts.

8) "How can dust and ashes be proud? Even in life the human body decays" (Sirach 10:9).

> The practice of publishing the Bible without the Apocrypha became the Protestant pattern—as a business decision, not a doctrinal one!

Clearly, the author was middle-aged or older. As youths, we think we're indestructible, but after a few years we discover that the warranty on a lot of our parts has run out. We can't even control our own bodies. We all fall apart eventually, so why are we so proud?

9) "You cannot understand the things with which you have grown up; how then can your mind comprehend the way of the Most High? And how can one already worn out by the corrupt world understand incorruption?" (2 Esdras 4:10-11).

Mark Twain's sardonic observation is comment enough: "We have infinite trouble in solving man-made mysteries; it is only when we set out to discover the secrets of God that our difficulties disappear."

10) "O Adam, what have you done? For though it was you who sinned, the fall was not yours alone, but ours also who are your descendants" (2 Esdras 7:118).

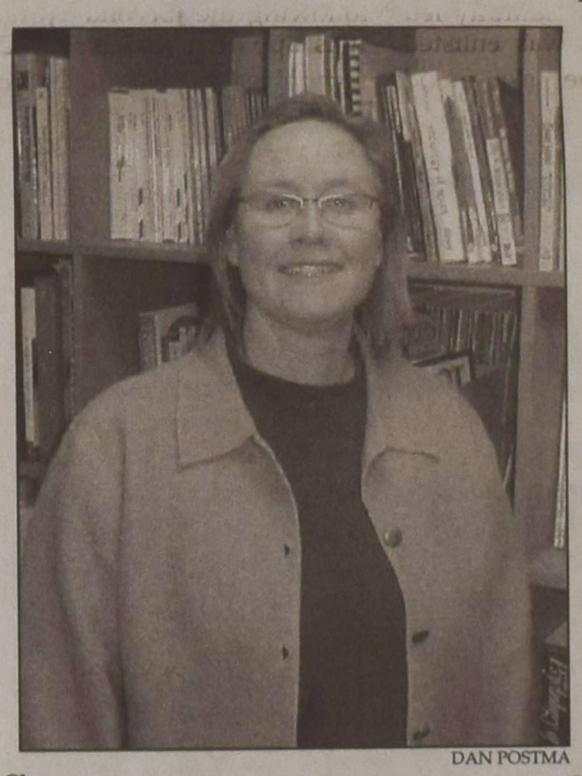
In the intertestamental period, thoughtful Jews drew the connection between Adam's sin and the human situation. The Apostle Paul carries this further in Romans 5 and I Corinthians 15. Which hits you more: the theological description of Paul or the existential question of Esdras? Either way, the result is the same: we need the deliverer promised in the garden.

Family-oriented Mary Dyck Welcomes the Change Redeemer Brings

New professor says Redeemer is stretching her

BY JEFF SIEGER

Her name is Professor Mary Dyck, but to hundreds of volleyball and soccer players she is known as "Coach." Born in Picton, Ontario, Mary has lived in Canada her entire life, with the exception of the time she spent acquiring her Masters degree at the University of North Dakota.



DAN POSTMA

A mother of two, Mary was asked to fill a position as an assistant professor of physical education here at Redeemer. She had just finished her Ph.D. at the University of Calgary and was looking for a job that would allow her to publish the research from her dissertation.

Mary has worked at universities before. She was an assistant Athletic Director at University of Lethbridge, as well as being an advisor for students who wanted to become teachers. She also taught and coached at Trinity Western, advancing to the soccer CCAA championships in 1990 (they finished 6th).

Mary has coached volleyball and soccer for the past 20 years. She has coached the Alberta provincial team at four age levels (under-13, under-16, under-18 and under-23) and has coached at the Canada Games.

Her life at Redeemer is a departure from the norm. "My life here is not my real life, my life here is not typical," she says. Her usual life is spent coaching and playing sports, often playing on three or four teams at any given time. Last year she and her husband coached 11 teams, many of which their daughters played on. "I came here [to Redeemer] to get a rest," she says, laughing.

When asked about her goals at Redeemer, she says, "I want to model to students how you combine sport with being female, being a Christian, and being a family person. Each day is given to us by God and we need to use it somehow for Him. We still have all these other parts of our lives to fit in to there."

> "I want to model to students how you combine sport with being female, being a Christian, and being a family person."

Dyck teaches in the same way that she coaches: by trying to bring out the best in each person. She wants her students to become independent thinkers, mature Christians, and able to fit all those complicated pieces of one's life together in a way that makes sense without giving up who they are.

When asked how she has been accepted here, Mary laughs. "I'm not a real fuzzy person, I have a very big wall around me. People here like to get really close to that wall." She mentions that people here at Redeemer are very friendly and while it is gratifying to know people are excited about her being here, it is still stretching her. "I have a very big personal bubble."

Along with helping Dr. John Byl and Prof. Allan Brown in any way she can, Prof. Dyck is hoping to help make sure that the Phys. Ed. degree works with the new education program. When asked about her life goals, it becomes clear that Mary is very family-oriented. She says her goal is "to see my children, who are young adolescents, develop into responsible women of integrity, and that they will follow Christ in an intimate relationship after they discover it is not just their parent's faith; it is their faith."

What is the one course that she would like to teach that is not offered at Redeemer? "No Fear Phys. Ed.," she says. "For females who hated Phys. Ed. and do not know how to do basic skills and are inhibited from being able to participate in recreation and everyday activities that would make them active and fit."

Finally, if you want to know her opinion on violence in sports, the Todd Bertuzzi incident, and other similar subjects, she has a simple statement for you. "You have to come and take my class to get the answer to that; PED 335."

Greater Hamilton Concert Calendar

As Christians, we are called to be in the world but not of it, discerning the spirits that inform every aspect of our lives. This column provides recommendations for life-affirming live music in the Hamilton area, in an invitation to each of us to engage responsibly in this process of cultural discernment.

BY DR. TIMOTHY EPP, ASSISTANT PROFESSOR OF SOCIOLOGY

What?! $21.99? For a CD?! I lean across the counter to tell this young whipper-snapper, "Why, I remember when records were only…" when I suddenly realize that I don't have to suffer the oppression of the money-hungry music industry. Yes, there are ways to hear my latest favourite tunes for cheap, and sometimes for free! Entire CDs too, not simply downloaded single-track MP3s from the latest post-Napster site. What am I blathering about, you may ask? Well, you can find your musical treasures at used CD stores and the public library.

While digging through the stacks in used CD stores takes some effort, it's often worth the while, especially if you're interested in artists of quality (as always, see *Paste* and *Relevant* magazines in Student Life). My favourite places include the following: Dr. Disc (downtown Hamilton, on Wilson St. just east of James St.), which offers an extensive collection of 3/$10 CDs; Cheapies (downtown again, this time on King St. east of James), which offers a slightly smaller selection but is still worth a peek; and The Beat Goes On (locations on Main St W., just west of the 403, and on Upper James, south of Rymal Road), which offers "bargain-bin" CDs from $5 up, and which also boasts a web-site for your personal "wish list" of CDs and on-line ordering. Using *Paste* and *Relevant* as guides, you can discover some true "'finds" at these places.

If you don't have a Hamilton Public Library card yet, shame on you. The library system is one of Hamilton's greatest resources for several reasons. First, whoever's maintaining the music collection is doing a great job. I've found the latest CDs from many of the artists in *Paste* or *Relevant* in the HPL system, which also boasts a web site for on-line requests (but only 50 items at a time, please!) that can be delivered to your nearest branch (there's one on Wilson St. in Ancaster). I have recently borrowed the latest by Switchfoot, Natalie Macmaster, Bruce Cockburn, and Lucinda Williams from the HPL, and I usually have a running list of up to 50 CDs on hold. It's relatively easy to get a library card: just show up at a branch, present some ID and an envelope that has been sent to your address, and voila! One more reason to use HPL: the web site includes a link for databases where you can type your library card # into EBSCO to search for academic articles for papers (some of these come in full-text format on your computer) – perfect if you're still looking for those journal articles for final papers.

Upcoming Concerts:

Although I'm not encouraging students to attend the first concert on the list, I feel that we can't ignore this artist either:

50 Cent, April 21, Copps Coliseum: Controversial rapper 50 Cent is coming to Hamilton. Born to a broken family in Queens, allmusic.com describes the hardcore rap artist's life in the following way: "50 lived everything most rappers write rhymes about but never actually experience: drugs, crimes, imprisonments, stabbings, and, most infamously of all, shootings; all of this before he even released his debut album." 50 Cent has shown some signs of faith, such as wearing an iced crucifix, working with Mary J. Blige and singing "Gotta Make it to Heaven." He has also been included on some Christian web sites. However, this artist often uses profanity, and is reported to have a guns/drugs/wealth fetish. As always, rely on prayer and discernment.

Lisa Winn, April 22, May 7, the Pepperjack, Hamilton: I was fortunate to hear Lisa Winn in concert with Jacob Moon last year, and I was impressed. A native to Hamilton, Lisa has provided backup vocals for artists including Gordon Lightfoot and Jacob Moon, and has toured with Jacob Moon, Oh Susanna and the Rheostatics. You can hear her songs of life, hope and struggle at the April 22 Earth Day Celebration and again on May 7th.

Jacob Moon, April 16, Oakville Centre for the Performing Arts; April18, Mississauga City Baptist Church; April 23, Brant Bible Church, Burlington; April 25, Milton Bible Church.

Martha's Trouble, April 30, Staircase Theatre, Hamilton: Remember when these *Paste* artists visited Redeemer? Now you can catch them again, or for the first time, at the Staircase Theatre.

Merle Haggard with Blackie & the Rodeo Kings, May 26, Copps Coliseum: Country singer Merle Haggard is coming to Copps Coliseum with Stephen Fearing, Colin Linden, and Tom Wilson of the Canadian folk super group Blackie & the Rodeo Kings.

Don't forget these upcoming events, featured in previous columns:

Bela Fleck, April 20, Club 77

Jet, April 23, Kool Haus, Toronto

Diana Krall, May 20, Hamilton Place

Leahy, May 6, Hamilton Place

Garnet Rogers, June 7, Guelph Lake

Steve Bell and Jacob Moon, April 16, Valley View Alliance Church, Newmarket; July 17, Waterloo Inn & Convention Centre

ARTS AND CULTURE

Canadian Poet Marilyn Bowering Stops in at Redeemer

Writing, family, and myth addressed at latest poetry reading

BY ANDREA COLYN

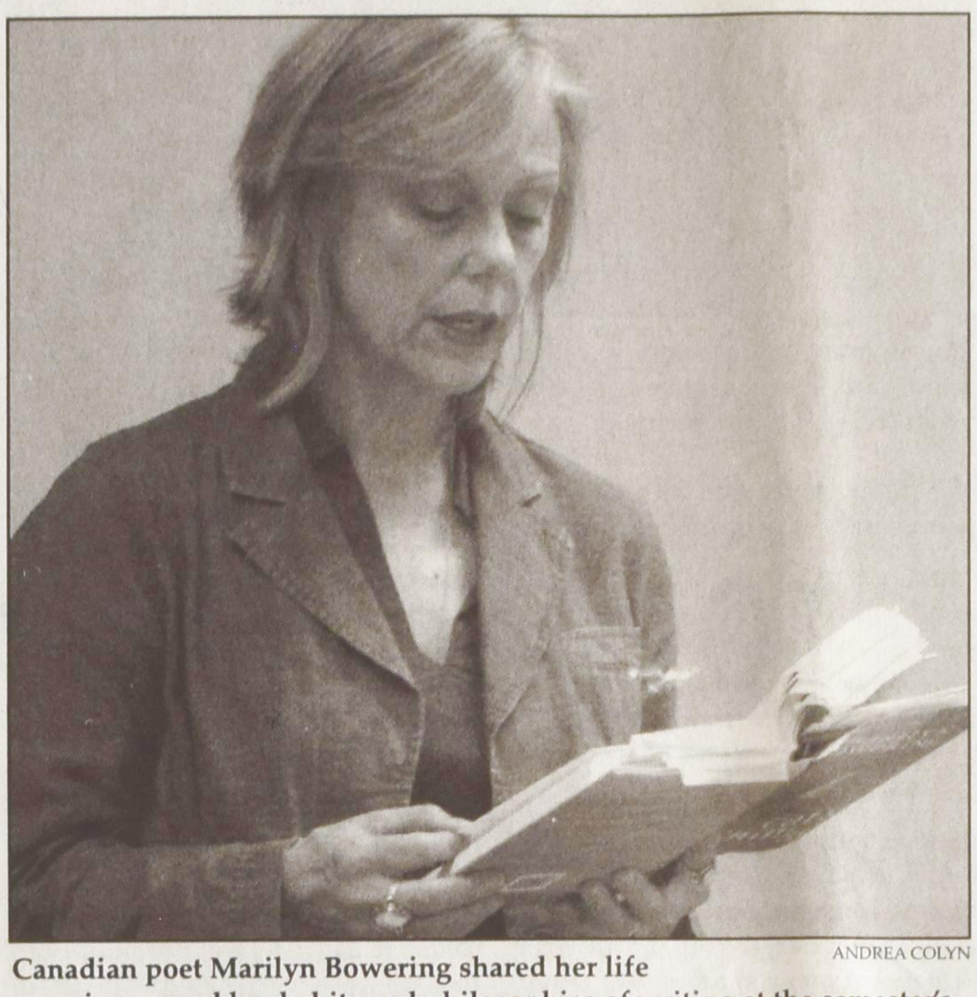
My encounter with renowned Canadian poet Marilyn Bowering began at the Hamilton GO station; I was there to pick her up, and I sat waiting for her bus to come in. I had a brief glimpse of her as she stepped off the bus, then as she wandered in and we spotted each other at precisely the same moment. Face to face, she is very friendly and open about her life and her family. During the next hour, I was able to get a sense of her personality as we shared with each other in the car and over tea; we talked about writing, editing, school, teaching and many other areas of life.

Marilyn Bowering was born in Winnipeg, Manitoba and raised in Victoria, British Columbia. She attended the University of Victoria and received her Masters there in 1973. After school Bowering was married, and lived and worked overseas for a number of years. She has won a number of prizes for both fiction and poetry, including the Ethel Wilson Fiction Prize for her novel *Visible Words*, and she has a long list of publications. Her work is known around the world. Currently she is teaching creative writing on Vancouver Island where she lives with her family.

Through much life experience and many adventures, Bowering has equipped herself with plenty of writing material and inspiration for her stories and poems. At her reading, Bowering spoke briefly about the patterns of her writing; she finds that when she is focusing on writing poetry, inspiration for fiction seeps from it and the same happens for poetry when she is writing or researching fiction. Therefore if one desires to better understand what is happening in her writing, it is beneficial to read both her fiction and poetry. In doing so, you will discover the overlap that exists between her two forms: the names, themes, and events that occur in one will often be mirrored in the other. Her poetry and fiction tend to feed each other.

Bowering's philosophy of poetry stems from the idea that the best poetry is written in the wake of a great grief or a great love – it is when you are suspended in that minimal space that you are able to distance yourself and reflect. The time of transition allows for a new perspective and an ability to ponder the finer points of life. God uses both grief and joy to move us. In Bowering's opinion, it is the time spent in this profound space that allows us to be aware of other possibilities. We cannot, or should not, stay in that space long, but the time that we do spend there allows us to be open to "the transcendent." Bowering specifically said that her philosophical viewpoint of poetry is that poetry allows us to express the inexpressible; prose-fiction allows for the possibility of inner development.

> Bowering's philosophy of poetry stems from the idea that the best poetry is written in the wake of a great grief or a great love.



ANDREA COLYN

Canadian poet Marilyn Bowering shared her life experiences and her habits and philosophies of writing at the semester's final *Canada Council for the Arts* **poetry reading on Thursday, April 1.**

Bowering shared with her reading's audience an interesting story about the spread of the poetry form called the *glosa*. In school, Bowering studied this Spanish form of poetry under the famous poet and teacher Robin Skelton, and was encouraged to try it out. The idea is that you take 4 lines of another poem and work them into your own poem. Bowering took to the form and read one of her *glosa* poems at an event attended by P.K. Page, one of Canada's most distinguished poets. P.K. Page liked it as well, wrote a book of *glosas*, and this started the "*glosa* trend" in English; because of one professor, the form spread like Friendship Bread.

When Bowering was talking about her newest anthology of poetry, *Alchemy of Happiness*, she explained that the death of her mother forced her to have a new perspective of the world. No longer was she a woman looking at the world through the eyes of a child—she no longer felt like a daughter.

Bowering writes often about family, relationships, death and love; through it all she weaves ribbons of myth and religion. She is greatly influenced by the Celtic tradition, most likely because she married a Scotsman and together they lived in Scotland for some time.

Through these experiences, she has become very interested in myth, and the exploration of myth is a theme that runs through both her poetry and her fiction. Bowering teaches that myth can be a helpful tool, but it becomes dangerous when substituted for reality.

Redeemer's bookstore offers several of Bowering's works for sale, including the fiction work Cat's Pilgrimage *for $34.95,* Human Bodies: New and Collected Poems *for $16.95, and* Visible Worlds, *16.00.*

Elaborate, Unified Staging Highlights *Film Noir* Effect

CONTINUED FROM PAGE 1

and occasionally the foreground, reinforcing the sense of perpetual nighttime. A live band skillfully led by James Bloemendal was enlisted to set and sustain the sexy mood of the show with "front of house" performances during pre-show, intermission, and post-show periods.

Unfortunately, *MacBeth*'s impressive design was often undermined by technical woes. I was jarred out of my suspension of disbelief by poor quality sound effects and haphazard editing techniques. Cheesy effects not out of place in "The Princess Bride" and Batman-esque interludes seemed funny for all the wrong reasons, and segues from jazz snippets to character dialogue were painfully abrupt. I was also frustrated by some of the play's lighting techniques as actors' expressions were frequently unintelligible. The fault may have been due to improper positioning of fedoras and/or poor judgment in blocking, but the end result merely drew attention to the lighting. I understand that shadows were essential to this play, but this habitual occurrence rarely corresponded with the play's action. Despite such woes, *MacBeth*'s design was successfully communicated and achieved the desired mood of *film noir* movies.

Film noir, according to Tim Dirks, is a term first "coined by French film critics who noticed the trend of how dark and black the looks and themes were of many American crime and detective films released in France following the [Second World] war." It is apparent that Abbey-Colborne recognized the stylistic characteristics of *film noir* as fitting to *MacBeth*'s themes of greed, deception, and moral ambiguity. Abbey-Colborne's appropriation of *film noir* design elements indicates not only a tongue-in-cheek homage to said sub-genre, but also demonstrates a unity of vision.

To his actors' credit, Abbey-Colborne's vision extended beyond the design and permeated the production's acting as well. Danny Irvine's portrayal of MacBeth brought a depth of humanity to the title character that may not have been possible had he submitted to the temptation of playing the gangster as a classic Mafioso, such as Marlon Brando's Godfather, or Robert De Niro's Al Capone. However, it was difficult to like MacBeth, and the audience had little reason to believe him a good man, so to see him ripped apart by ambition run amok did not seem as tragic as was perhaps intended.

If Danny Irvine's MacBeth was the anti-hero, Natasha Dean's Lady MacBeth was the femme fatale. In the play's most memorable entrance, parodying countless classics, the curtains opened on Lady MacBeth sensually strewn across the top of a grand piano. From here on, Dean remarkably sustained an elegant sexiness and unwavering energy. Her chemistry with Irvine clicked and their demonstration of the MacBeths' love and devotion amidst life-wrecking guilt and regret depicted a loving, if flawed, couple.

ANDREA COLYN

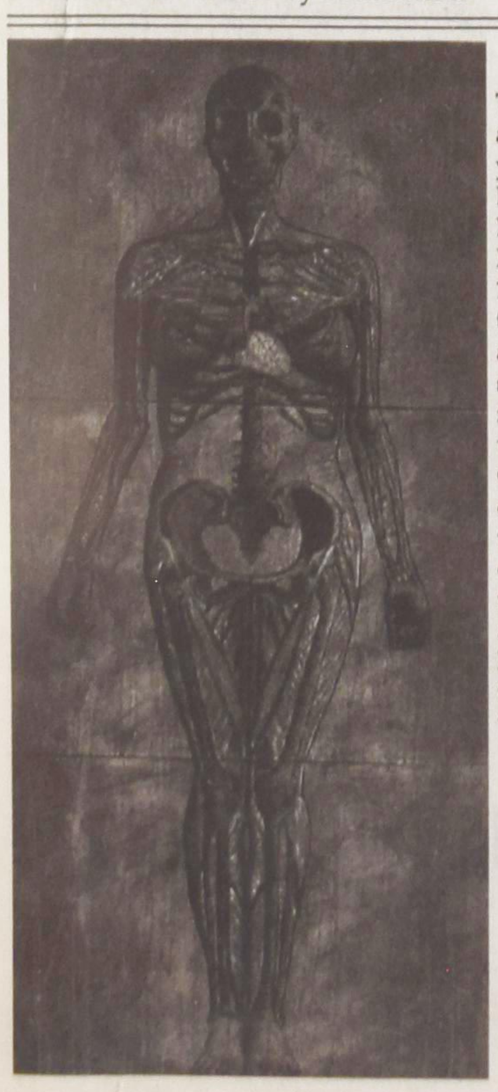
Danny Irvine and Stephanie Vander Deen light up the stage in *MacBeth*.

Newcomer Brian Dijkema was the play's biggest surprise. Dijkema's choirboy good looks were cleverly juxtaposed with his character Ross' amoral tendencies. His cheerful whistling of the tune "Amazing Grace" before nonchalantly gunning down unsuspecting patsies was especially bone chilling.

Other fine performances included Duane Knight's Porter, potrayed as an alcoholic bartender with hidden musical talents; his foot stompin', finger sniffin' romp (presumably entitled "Cocaine") was an absolute riot. This and other humorous moments by Knight provided the audience with some much-needed comic relief. Also notable were Brett Alan Dewing and Ray Louter, playing Banquo and Duncan respectively. Dewing had significant stage presence and brought a subtle strength to his performance. Such subtly could be especially seen in the understated way in which Banquo haunted MacBeth. Louter, a seasoned actor, played a congenial Duncan who was quite difficult to dislike. For the most part, the rest of the cast was supportive, though there were too many actors in minor roles who struggled to project their voices. At times, this depleted the energy on stage.

Audience members were given an opportunity to respond to the violence and sexuality of the play in the post-show discussion. Abbey-Colborne defended his choices by stating that he wanted to ensure that the audience would not check their consciences at the door. The audience, like the characters, needs to wrestle with the moral ambiguity that grips both worlds. It may be easy to assume a posture of moral superiority over *MacBeth*'s depraved characters, yet greed, lust, and violence are not as foreign as we would like to think, for we live in a society that is just as corrupt. Abbey-Colborne argued that *MacBeth* has a strong underlying theme of morality, as it demonstrates how characters' virtues, notably love for one's family and loyalty to one's community, can be corrupted. It further demonstrates the epidemic of moral ambiguity and apathy that ails Western culture, and this, it appears, is the play's most significant redemptive quality.

To me this is a bitter pill to swallow. *MacBeth* offers little hope of a discontinued cycle of crime. This bleak worldview, well aligned with *film noir*'s pessimism, reminds us that life apart from God is truly hopeless.



The final student art show of the year, "The Broken Body" by John DeVries, will open Monday, April 12 at 7:30 pm in the Redeemer art gallery. The show will feature figurative drawings with deep Christian religious connotations, taking the theme of the broken body to both physical and spiritual levels. Pictured is one of three major works, "Virgin Mary."

The eight students of the advanced drawing 312 class have completed an exhibition of sequential drawings interpreting Bono's song "Grace." Mounted in the art gallery's adjunct space, the works cover a broad range of styles and intelligent concepts, and illustrate how grace is experienced, questioned, abused, and yet desperately needed. The exhibition opening is 3-8 pm Wednesday, April 7. Pictured work is the third in the five-piece "For You" series by Lisa Vander Woude.

Food Store Balances Refunded in Golf Vouchers

Redeemer Market teams up with local driving range

BY IAN CUBITT

In a recently announced deal, the Redeemer Administration and Student Senate have teamed up to help students improve their golf game. Starting this summer, all dorms with left-over balances on their Redeemer Food Market accounts will be able to redeem the balance in driving range coupons at Eagle Classic Golf Range, nearby on Garner Road. "It simply made sense," said Doreen Gringhuis, Director of Ancillary Services. "We realized that the declining balance debit cards worked so well this year that we (Administration) wanted to put all the extra cash back into the students' pockets. It was a tough decision to go with them (Eagle Classic), but in the end we decided it was a good choice… a lot of people get frustrated with their game, and the potential for Redeemer students to witness when people are going through a tough time is simply unlimited. This initiative appears poised to propel Redeemer students to the fore as witnesses in the community."

Student feedback to the announcement has been mixed. However, most feel that since they will be getting their money back, it is a good solution. Jakob Van Dorp, captain of the cross-country team, avid composter, and a member of last year's Student Senate, commented that there are also non-financial benefits to it by saying, "If this isn't an effective incentive for students in future years to conserve food, I can't think of a better one."

Other students, however, can't understand why golf was chosen as the method of giving the money back. Derek Albrecht, one of this year's graduating students, tried to come to grips with the announcement, saying "In addition to the fact that I'm graduating, what I don't get is: what about people like me who don't even like golf? It's a sad waste to give me a golf voucher. Why would I want to waste my time with something that people pretend is a game? I just don't get it."

> "Never before has there been such overwhelming support for an initiative such as this."

Rob Joustra, Vice-President of Student Senate, added that there are always strong debates in Student Senate meetings regarding proposed changes relating to students' money. However, he was pleasantly surprised at how rapidly this motion moved through the Senate. "Never before has there been such overwhelming support for an initiative such as this. It makes me proud that students in the future will look back on this decision and know that I had an influential role in making it happen. I'm so proud of this deal that I made sure my name was on the official agreement."

While Joustra's assumption that this deal will continue for a lengthy amount of time may seem a little presumptuous, the Redeemer Administration is intending for this to be a long-term solution to the much-debated problem of how to refund extra payments that are made on food accounts. Speaking on the condition that her identity not be revealed, one of the up-and-coming accountants in the Redeemer Administration discussed the financial benefits of this new agreement. During my meeting with her, she assured me of the value of the project, noting, "With campus expansion plans and fund-raising well underway, this golf deal could be a significant source of funding for many years. We have a royalty agreement with the driving range, and once students get hooked on it they will start to spend their own money there, providing us with an additional revenue stream. I mean, its not going to be enough to pay for another residence, but the benefit to our bottom line and the community as a whole is incredible. You have to look at the big picture."

Propelling Redeemer's students to the fore of golf was maybe not the original impetus for the project, but like a lot of things in life, the ultimate benefits may not be seen for a number of years. Susan Van Weelden, Associate Professor of Business, coordinated the original analysis, and recommended that the project should go ahead. She said, "I assigned my students in Strategic Management to analyze this project, and all of their responses were positive. That was the clincher for me. I've taught them really well throughout the last four years, and if they think it's a good idea then I'm going to be behind it 100 percent."

While President Cooper was unavailable for comment, such confidence from all other levels in the school suggests that in the near future we can expect to see a new generation of Christian golfers boldly displaying the Redeemer logo at local golfing events. To all students who are lucky enough to have a balance at the Food Market: good luck golfing, and enjoy your summer!

The Race for the Shower

Simple strategies for girls living on campus

BY KARISSA KOOPMANS

One of the challenges facing virtually every female student living on campus at a post-secondary institution is getting to the shower. Sharing a residence with several other women makes this a difficult, and at times frustrating, endeavour. While it is crucial that we get as much sleep as possible before we head off to our first class, it is also relatively crucial that we are all able to shower before leaving the dorm. Balancing these two necessities in order to maximize the amount of sleep that we get per night while still leaving enough time for everyone to shower before class is an art. Many learn this art the hard way in their first year at university. While I do not claim to be an expert in the matter, I do claim to have more years of experience than most in this act of survival, a result of having five sisters.

In order for an attempt to get to the shower first to be successful, you must make diligent preparations the night before. Leaving an activity of such importance to the hands of fate—or a mother who is no longer there to wake you up each morning—is not a wise plan. Instead, it is important to set your alarm for the time at which you must get up. If you are the sort of person (if you can call those who engage in this activity wholly human) who likes to set your alarm for an hour before you really need to get up in order to be able to hit "snooze" seven or eight times before rolling out of bed, do so. If, however, you like to be efficient and to utilize every possible minute you can to sleep, set your alarm for the exact minute that you need to wake up. That is the simple part. Determining the minute at which you need to get up is exponentially more difficult. You must take into consideration the amount of time you need to shower, the amount of time you need after your shower to get ready for class, and the time at which you need to be seated at your desk, book open and pen in hand. After this calculation has been made, you must consider the fact that you are not alone in the residence; there are seven other people who are also in need of a shower. This is where a little bit of completely innocent scheming comes into play. At some point during the day prior to setting your own alarm for the night, you must determine from each of your dorm mates the exact time at which they plan to shower. Do not do this openly if at all possible, for keeping them unaware of the fact that you are their competition for the shower in the morning is of great advantage. After you have achieved the desired information, you can make the final decision as to when to set your alarm; namely, one minute before your roommate's if she needs the shower at the same time, or approximately 20 minutes after hers, if that leaves you enough time before class.

> We need to figure out how to maximize the amount of sleep that we get per night while still leaving enough time for everyone to shower before class is an art.

Have your towel and clothes set ready the night before, so that you can grab them and run as soon as your alarm sounds. Also, attempt to foresee any hitches that may arise, such as the potential early awakening of your roommate. If you are a light sleeper, this is the one scenario where this curse will actually be a blessing in dorm life. When you hear her stir, grab your towel and clothes and make a dash for the bathroom. If your competition happens to beat you and is taking too long, you have a few options. You can flush the downstairs toilet to speed her out of the shower, you can try to be patient, or you can go to class with slightly less-than-perfect hygiene. If the success rate of your getting-to-the-shower-first attempts is rather low, there is a fail-proof back-up plan. On the bathroom door, post a notice from maintenance stating that the shower is not to be used due to a deadly new bacterial growth discovered in the pipelines.

Surviving Paris 101

Top 11 Tactics on how to deal with *"les dragueurs"*

BY CRYSTAL BOOTSMA, YOLISA DEJAGER & KIM HULTINK

Paris is known to many as the "city of love." This title rings true as typical sights include couples walking hand-in-hand, couples kissing on a bridge, and even the random engagement. However, the term "love" has come to take on a different meaning to those of us experiencing the culture first-hand.

Dragueur *(noun; masculine)* A dirty Parisian man who takes a sick pleasure in harassing young foreign women.

* You don't have to be foreign.

** You don't have to be young.

*** You just have to be female.

Do you ever find yourself confronted with a *dragueur* who renders unwanted attention? For those of you who share this kind of unnerving, frustrating, and unpleasant experience, we bring you the inside scoop on how to survive such an ordeal! There are always the routine methods such as avoiding eye contact, walking faster, wearing a whistle or a fake wedding ring (which is not always a hindrance), carrying a small bottle of pepper spray, or visiting the local fire station to find a handsome bodyguard to accompany you to your destination. When visiting or living in larger cities, it is good to have a vast selection of alternatives as one never knows what will work. So for your enjoyment, we have selected the top eleven tactics to disengage the interest of that undesired *dragueur*.

> **Dragueur** *(noun; masculine)* A dirty Parisian man who takes a sick pleasure in harassing young foreign women.
>
> * You don't have to be foreign.
> ** You don't have to be young.
> *** You just have to be female.

11. Respond in various opera arias – the higher, the better. Remember, you don't have to be a music major; in fact, it's better if you aren't!

10. Exhibit your chewing capabilities using the fresh baguette bought at the local *boulangerie*. Amplified sound effects work like a charm.

9. Dash through a flock of pigeons. The expected "out"-come will keep any guy away!

8. Tilt your head, wear a pasty smile and cross your eyes. Enough said.

7. Grab a random guy and act all buddy-buddy. Look for someone in uniform. Warning: If he is not, it may be helpful to have a backup option.

6. Begin an upper-body workout that resembles a Canadian goose flying south. That way, you'll keep warm, stay buff, and ward off the initial attraction all at the same time!

5. Activate gag reflex. Repeat as necessary.

4. Respond in sign language, guttural sounds, or any other random mode of communication. Yodelers, this is your chance to shine!

3. Begin to discover the treasures hidden in your nose. If the *dragueur*'s admiration persists, consume your emerald prize.

2. Pull out your cell phone and have an animated discussion about your gum disease. Emphasize the fact that it is highly contagious.

1. Develop an urge to jump from one pile of dog feces to another. (Note: In Paris, fecal matter is so abundant that this is a *very* viable choice!)

Hopefully, with these various techniques the offending *dragueur* will withdraw his comments and attention. Good luck!

Disclaimer: The authors take no responsibility in the event of success or failure using the list of aforementioned methods. However, if you should care to share your appreciation, your experiences, or your own suggestions, feel free to contact us at cestlavieinparis@yahoo.ca!

RUC Box Office Eliminates Last Remaining Business Hour

Decision a major victory for "Juggernaut of Inactivity"

BY DAN POSTMA

In what administrators are calling a major breakthrough in inefficiency, directors of Redeemer's box office have orchestrated the elimination of the organization's last remaining hour of operation. It is thought that this move will make it entirely impossible for students to buy tickets to anything. Until now, desperate students have been forced to wait outside the office in the wee hours of the third Tuesday of each month with an "A" in its name in order to get tickets. "This new rule," gloated one elated administrator, "removes even that remote possibility."

The recent decision is part of a greater plan, dubbed "Operation Pylon" by the Redeemer administration, which has met great success since its induction last year. Operation Pylon includes directives designed to eliminate all traces of efficiency in any Redeemer department. The box office joins Information Services, the Office of the Registrar, Ancillary Services, and Student Life as the early groups affected by the wide-ranging effort. It appears that the Financial Aid department, under the capable hands of Don Russell, is the only office designed to remain immune from the operation.

Redeemer Box Office Hours

Monday	CLOSED
Tuesday	CLOSED
Wednesday	CLOSED
Thursday	CLOSED
Friday	CLOSED

One front office official, speaking on condition of anonymity, claimed that Operation Pylon is one stepping stone towards what she claims to be the administration's ultimate goal: a paradise of worklessness that will feature an utter lack of communication, an explosion in inter-office gossip, and full business days consisting of nothing but lunch. The official claimed that this goal has been assigned a code name: Redeemer's own "Juggernaut of Inactivity."

When asked to comment on this revelation, President Justin Cooper wondered, "Isn't it a little extreme to presume that the utter inoperation of the box office might reflect a systemic effort towards inefficiency in the whole front office? Who are the conspiracy theorists that dream this stuff up?" Cooper, apparently trying to deflect some blame from his own government, pointed to the recent decision by Student Senate to go ahead with $6500 biannual student barbecues. "Where," asked Cooper, "are all the throat-grabbers at Senate's door?"

The stewardship of Student Senate (or lack thereof) aside, it is clear that students are unhappy with the so-called "Juggernaut" and its most recent manifestation in the box office. One first-year student, reached for comment during an intense period of studying, articulated a common question among on-campus students: "Why is all this justice and government stuff more important than my 'Settlers' game? Leave me alone!" Most other student replies were a variation on this angry theme, sometimes with 'Euchre' or 'Age of Empires' substituted as the game of choice.

The box office's decision has also met unfavourable response in other arenas. Organizers of theatre and concert events are furious, arguing that Operation Pylon will have lasting effects not just on the workload of front office administrators, but also on the quality and quantity of events on Redeemer's campus. "What is the point," asked Dr. Christiaan Teeuwsen of the Music Deparment, "of staging concerts or plays or anything else, when nobody can buy tickets?" The question was met with silence in the front office, where apparently everyone was on lunch.

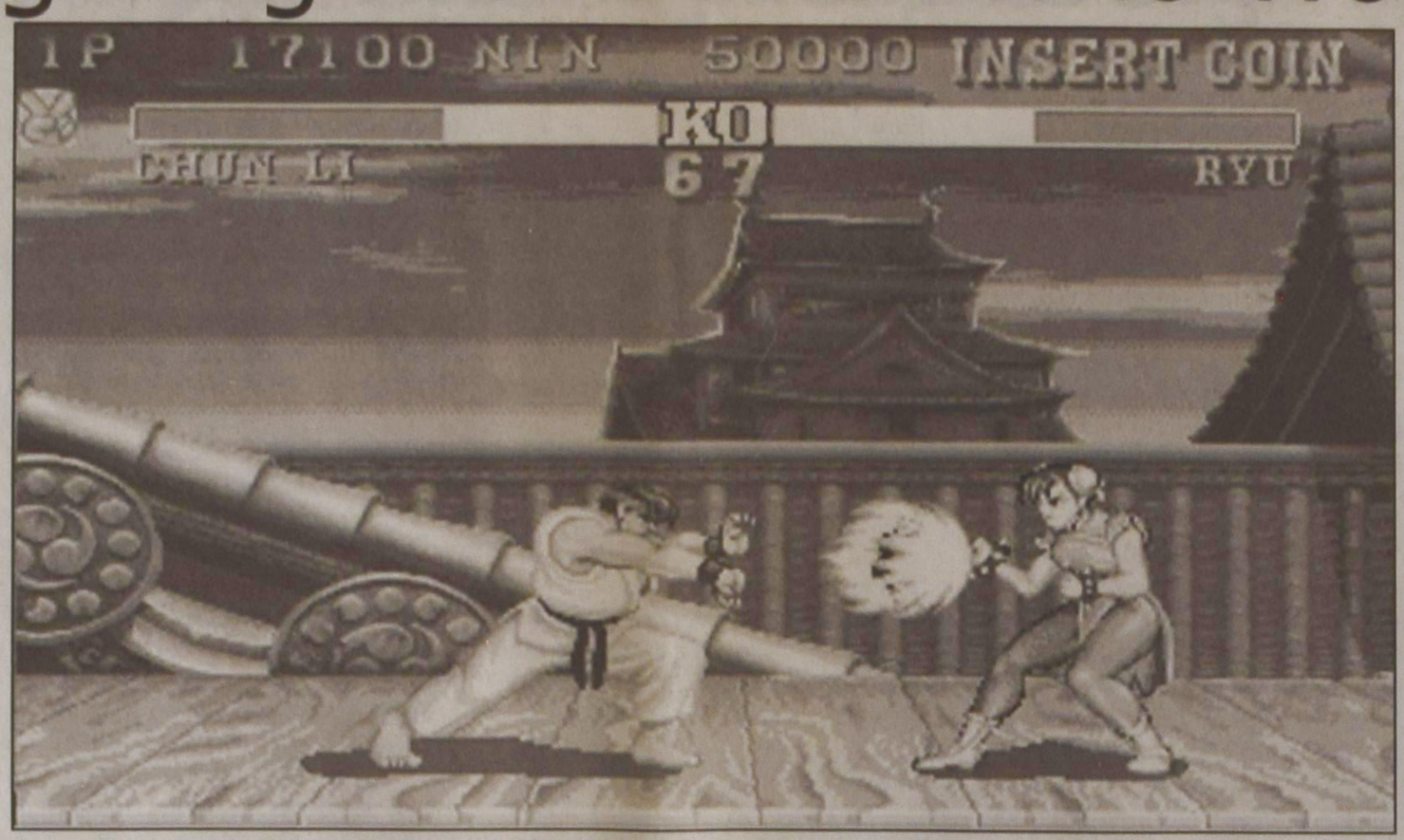
Several concerned students groups, including the varsity men's volleyball team and the P.U.L.S.E. team, have joined together to fight against Operation Pylon. Their first organized rally, scheduled for Saturday afternoon, will concentrate student frustration on the recent box office decision, and is expected to draw an estimated 3 students away from their busy end-of-year schedules of sleeping and going out for coffees.

For more reports on Operation Pylon and student efforts to combat it, concerned students can read further editions of *The Clown*, or continue examining the view from down in the sand.

Street Fighting Professors: Who Would Win?

Cook's genius-level IQ reaches stalemate with Brown's super-charged positive attitude

BY RACHEL BAISI



Street Fighters Ryu (Mike Goheen) and Chun Li (Susan VanWeelden) duke it out in a classic match, demonstrating the long-standing grudge between the Religion and Business departments at Redeemer.

When Capcom's Street Fighter II was first released, fighting games were basically a niche genre. However, Street Fighter broke onto the scene and spurred a revolution in the industry. It was released very successfully on the Super Nintendo and later on the Sega Genesis. Most of us can remember our awe when we first played the game and indulged in the new combos and 2D graphics. The characters in this game are generally well remembered by the youth of our generation, and as you are reading this you are probably even remembering the exotic locales in which each of the fights took place. I bet you're also wondering what would happen if our own Redeemer profs were forced to spar, Street Fighter styles, and who would win? Well, I am here to satisfy that query; I believe that I can make an educated guess by likening each prof to a character from SF.

Guile is in the American army and is probably Street Fighter's most famous charge character. He packs quite a punch with his famous Flash Kick and Sonic Boom. Guile is Jim Payton. Payton is a history powerhouse. Known for lecturing with one foot propped up on a table, I would say that it would be easy for Payton to pull off a flash kick.

Blanka is a green Brazilian monster and is one of the more unique characters. As another charge character, Blanka can also electrocute opponents like an electric eel. Blanka is Al Brown. Professor Brown is known in the school for his super-charged positive attitude and rapier wit.

If Payton and Brown were to fight it would be a close match. Payton would begin by charging Brown with a flash kick. Brown would respond with a sarcastic remark. This comment would catch Payton off guard leaving just enough time for Brown to rush at him and find the "death spot." (The "death spot" is something that only Al Brown knows about because he is a physiological genius.) Brown would electrocute Payton's "death spot," and win the match.

Chun Li is the sole female in the game, and she is known for her spinning star kick. Her good looks and small size are deceptive because she can pack a powerful punch and move faster than some of the heavier characters. Chun Li is Susan VanWeelden. VanWeelden is a swimmer, and shares Chun Li's build.

Vega is a Spanish lover and, according to the instruction manual, he is not a fighter. He dons a claw and mask to protect his stunning visage. His signature move is to climb up a wire fence and perform a spinning attack from above his opponent's head. His character is very agile and often makes unexpected attacks. Vega is Ray Louter. Louter, like Vega, is very active and prone to unexpected rants on whatever topic crosses his mind.

If VanWeelden and Louter were to battle, it would be a collision of fists and worldviews. The battle would be a physical representation of the long-standing rivalry between the theatre and business departments. VanWeelden would come to the fight having prepared for it with a rigorous eight-week training schedule. Louter would come to the fight having prepared a monologue. VanWeelden would advance toward Louter, preparing to give him the signature spinning star kick; however, she would stop herself once she realized that instead of being on guard, Louter was reciting the monologue he had prepared. VanWeelden would shake him back into reality. At this point, he would tell her that he did not intend to hit a girl anyway and offer to take her out for a beer. She would then say, "It's not personal, it's business," and drop him with one punch.

Dhalsim is an Indian monk—a very enlightened character. Most famous for his Stretch Armstrong-like abilities, Dhalsim's punches and kicks can extend across the screen. His attack call is "Yoga fire!" Professor Plantinga is Dhalsim. Known for his own strict practice of Yoga and vegetarianism, Plantinga is a man in tune with his inner chi. His skills in the art of philosophy can be dizzying at times, much like Dhalsim's skills in the art of hand-to-hand combat.

M. Bison is the final boss of Street Fighter and by far the most difficult to defeat. He is very powerful, fast, and strong. The instruction manual claims that he has "a genius-level IQ and an indomitable will." Along with his fighting prowess, Bison possess incredible psychic powers that he can channel into a blue crackling aura. This helps to increase the damage of his blows in combat. M. Bison can be none other than Hugh Cook, who is widely known for prompting the class in discussions by saying, "Tell me what I'm thinking!"

If Cook and Plantinga were to spar it would be a battle of the minds; however, before the battle began Plantinga would bow out because fighting defies his pacifistic beliefs. Cook would then be declared the winner.

Ryu is the main character in the game, and his most significant move is his fireball. He also has a Dragon Punch and a whirlwind kick. His character bears all of the same moves, strengths, and weaknesses as another fighter in the game, Ken. The only difference between the two is that one wears a red karate suit and the other wears a white one, and Ryu's hair is dark while Ken's is light. Ryu is none other than Mike Goheen, which obviously makes Ken Gene Haas.

The battle between these two is hard to picture because each has the ability to use the exact same moves. This begs the question of who learned the moves first. The game provides no insight on this subject, so I must form an educated guess between the professors based on sheer body composition. Though Haas could be fast and agile, Goheen would eventually crush him with brute physical strength.

Of course, there has to be a Street Fighter championship, pitting Goheen (Ryu) against Brown (Blanka), and VanWeelden (Chun Li) against Hugh Cook (M. Bison). Brown's knowledge of the "death spot" would easily defeat Goheen and Brown would win the match. Everyone knows that it takes a lot of skill and practice to defeat the final boss, M. Bison (Hugh Cook). VanWeelden's agility would make it a close fight, but Cook would eventually be victorious because nobody defeats M. Bison on the first try.

Therefore, the reigning champions of Street Fighter and—dare I say—Redeemer University College are Hugh Cook and Al Brown. Who would win between the two of them? Their powers are too great. I think it would be a stalemate.

TLC Announces New TV Series: *Trading Faces*

Network builds on success of other reality hits

BY JAKOB VAN DORP

In a move aimed at capitalizing on the success of the budget decorating show *Trading Spaces*, which fills the "Just before my husband gets home from the office" time slot for young wives who are looking to fill their honey-do list, The Learning Channel (TLC) has introduced a new series that will begin shortly, expected to be widely popular for upper-middle-class *afficionados*.

One company spokesman addressed the media: "Our demographic studies show that increasing numbers of sedentary people are looking to prolong a shapely, attractive physique through middle age. By putting the show in this time slot, plastic surgery should be fresh on their minds, and therefore make for excellent dinnertime conversation."

Titled *Trading Faces*, the show's one-hour episodes will highlight facial transplants by celebrity surgeons from prestigious, non-accredited medical schools. In keeping with the *Trading Spaces* tradition, surgeons will be a mixture of facial decorators and complete strangers. Two operations will take place simultaneously, with the faces being switched.

Crocodile Hunter, the show's narrating host, is ecstatic: "At first, I wasn't keen on trading my down under style for scrubs, but the prospect of watching these potentially very dangerous operations every day was just too incredible. Not only is there the risk of incompatible immune systems, serious infection, and even death if people miss their medication for just one day, there are all these other, extremely interesting social effects – like a sense of autonomy and eventual isolation. I'm just sooo interested."

Participants will go through an extensive screening process, comprised of a waiver form and an interview to determine their ability to exaggerate experiences and emotions on camera. "This is because the surgical process can make it physically more difficult to express emotions," said cafeteria janitor Bill.

When asked about medical screening for compatibility, Hunter responded "Ah, no, we don't need that stuff – takes all the fun out of it! OH! Look over there! Watch as the doctor fills those nasty wrinkles with fine glass beads!"

When asked why he dropped his other award-winning show in favour of *Trading Faces*, Crocodile Hunter told *The Clown*, "All those critters are going to be dead in the next little while anyways. This is part of self-preservation for my image; I'm trying to keep with the times. Facial manipulation seems to be the growing, long-term trend."

Trading Faces premiers in the 5-6 pm Wednesday night slot on TLC, May 1st.

Redeemer Bedrooms Hotbed of *Yin-Yang* Instability

Six easy steps to creating your own *Feng Shui* paradise

BY AMY BINDER

When I stepped into my Augustine Hall bedroom in September, I felt as though I had been hit by a ton of bricks. A wave of nausea washed over me, and I dropped the box I was carrying. I immediately realized my problem: bad *chi*.

The bedroom was in no way *Feng Shui*. All the time I had spent to make sure my bedroom at home was arranged for maximum balance and energy flow was irrelevant here. There was no conceivable way for me to fix the offensive clash of *yin* and *yang*. There weren't even enough outlets to allow me to plug in my water fountain—my only sure hope of restoring some calm energy to the space.

The only alternative was clear: I would have to move downstairs to the common room. It had good energy flow, windows at the right stations, and, best of all, it wasn't shaped like a deformed kidney bean.

However, I quickly discovered that, while the common room had all the proper elements for *Feng Shui*, it lacked privacy. So I wheeled my possessions back up to the horribly designed bedroom and decided to give it a go.

For those who don't know *chi* from *chai*, allow me to explain. The art of *Feng Shui* uses the flow of life energy, or *chi*, to maximize one's potential. There is good *chi* and bad *chi*, which are associated with *yin* (calming energy) and *yang* (movement energy). And there are eight centers in every room that correspond to work, knowledge, family, wealth, fame, marriage and partnership, creativity, and helpful people. When I did a quick compass check, I was surprised to find that my desk occupied the knowledge and work corners, my bed sat in the wealth and fame corners, and my door opened and closed right through the marriage corner (thereby rendering it useless). Well, okay, the last one didn't surprise me that much. After all, this was Redeemer.

After doing some research and hard work, I managed to make my bedroom into an almost-*Feng-Shui* paradise. I now bring you *Amy Binder's Six Easy Steps to an Almost-Feng-Shui Paradise in Redeemer Dorm Bedrooms*:

Step One: Upon arrival at your dorm, choose the right half of the bedroom. This side has the best potential for good grades and settled sleep. If you arrive too late and get stuck with the left side, well, that's just too bad for you, isn't it? You should've left home earlier.

Step Two: Be careful about how you set up your computer. Do not aim the screen at the head of your bed, unless you plan to cover it up every night before you go to sleep. Shiny screens act as mirrors, which reflect bad *chi* all over the place. In fact, don't have a mirror in your room either. They've put enormous ones in the bathrooms for a reason.

Step Three: After setting up your computer, go to Wal-Mart and buy yourself a little plant—something that's not too bushy. I would suggest getting a bamboo, cactus, or aloe vera. Put the plant near the computer to minimize the bad "machine" *yang* it will send towards you. And while you're at Wal-Mart, pick up some new underwear too. It won't help you *Feng-Shui* your bedroom, but there really isn't anything quite like the feel of new underwear to make even the worst *chi* day seem a little better.

Step Four: Take a break. Have a Kit-Kat. Or, you know, whatever chocolate bar you prefer.

Step Five: Hang some posters up. Or draw on the walls. (You might want to use washable crayons; markers tend to be permanent.) Just do something to cut back on the lazy *yin*.

Step Six: Enjoy your almost-*Feng-Shui* paradise!

Employing these Six Easy Steps™ has boosted my GPA three points from where it was last year. You can't argue with that kind of logic! Maybe if I had taken my door off its hinges I would be married by now.

Notable Quotables

"Aww, that's too bad.... I like watching starving children."
–Kristen Verhoog

"Give man a fire, he'll be warm for a day; light a man on fire, he'll be warm for a lifetime." –Anonymous

"Do you think I can get a tan through my rash?" –Michelle Hoogsteen

"I'll take anyone who isn't homeless; preferably single." –Maria VanBentham

"I fall asleep at the blink of a hat."
–Kendra Wilson

"At a certain point, when push comes to shove, you just shove the person off the roof." –Simon LeSieur

"The best men always come bearing cheesecake." –Rachel Walker

"Careful, if she can eat meat, she can eat you." –Chris Kingma

"Jason, you can hold my hand anytime." –Rachel Epp's dad

"I got myself in a dilly of a pickle." –Marijke Lammers

"In the end, we're all going to be ugly." –Ania Popiolek

"I'll throw you a bone, alright–right in the nose." –Lisa Bacon

"Even perfect people buy erasers." –Maria Dekker

"Well, what kind of kiss are we talking about? Like, 'smuaa'? Or like a 'mmuuuuua'? Or a 'mmmuuuuuuu uuuuuuuuuua'?" –Josh Vyn

"A Redeemer student has money? I'll call security–it must be stolen." –Phil Tamming

"Don't cut too many trees down; Anton needs to climb them if there are dogs around!" –Dan Postma

"It's probably from malnutrition."
–Tom Vander Zaag
"What's that? A birth defect?"
–Jimmy Bender

"It's very economical...it's like a submarine." –Parent touring dorm 8

"Who's the Dalai Lama? Isn't that a sheep?" –Matt Bergman

"Are these for sharin'?" –Monica Lunshof
"No, they're for Eileen."–Bethany Atkinson

"Do you realize what would happen if a woman was president? Once a month, she would blow up a country!" –David Fitzgibbon

"Deny the truth and it will set you free." –Melissa Kuipers

"I don't say things that aren't very dumb...very often." –Annie Ling

"I am so sick of peeing–I want to wear a diaper." –Kendra Hiemstra

"I'm sitting there thinking, 'you evil, evil man.'" –Lindsay Vandersteen, about a certain professor

"I weren't there." –Jenny DeVries
"No, you wasn't."–Brittany Goheen

"Pizza is the alcohol of the Christian school." –Claire Fleetwood

"I think the fence represents the boundaries my father helped me put up in my life." –Liz Freeman

"She's American. She made fun of my 'eh-ness.'" –Debra Vanderveen
"Your anus?" –Liz Freeman

"All of a sudden I have an overwhelming desire to knit." –Kevin VanHartingsveldt, while sitting in a rocking chair

"Did you ever play little kids when you were games?" –Sarah Thomson

"All of the sisters in my family are girls." –Sarah Thomson

"I don't mean to be crude, but are any of your sisters really fat?" –Albert Postma

"I love it when my drawers are full."
–Karissa Koopmans

"I might be gross, but I'm not stupid."
–Andrea Lennox, after licking a cockroach in Mexico

"Can you cook microwaves in a vegetable?" –Rachel Boekee

"I don't understand him, and what I do understand, I don't get." –Jackie Bekendam

"Will someone trade me a brick if I sell them my soul?" –Carl VanRooyen, playing *Settlers*

"Come, children. Let me manipulate your variables." –Professor Hackney

"Satan would have been a great country-western singer." –Dr. Loney

"Sometimes I think the [Redeemer] administration makes rules just so they can flip out when we break them." –Rob Joustra

"White people are the ones that buy 50 Cent albums. Black people don't have to try to be black." –Justin Colyn ('03)

"I get kissed by my mother more than my girlfriend." –Sam Frisk

"The only problem with being a man is that you have to be a kitten by day and a tiger by night." –Phil Tamming

"I have decided that there are different levels of love. Some people you love differently than others. I just made that up!" –Leanne Marissen
"You didn't make that up, the Bible did." –Jody Bydevaate

"If I was hitting on you, you would know it, because you would be craving me." –Anton Donkersloot (status: married) to Laura Moelker

"When I'm looking for a guy, I'm looking for B-blood and big lips."
–Emily Slotegraaf

"I hate the smell of burning people."
–Fanis Juma

"Come here, I like to see people in towels!" –Fanis Juma

"I do dorky things and get pleasure from it." –Courtney Cramer

"We always get nasty before devotions." –Melanie Hogeterp

"I'm not easily angered...except when my STUPID computer deletes my STUPID stuff that i sat there and FREAKIN' worked on all STINKING NIGHT!" –Karen Hartemink

"What's a Fanis?" –Ben Bokma

"I get butts wiggled in my face all the time." –Miranda deRooy

"May all your children be conceived in the Camero." –Fanis Juma

"I wore this sweater just for [Professor] Goheen." –Anonymous

"My bum needs a bra."
--Anonymous

"I got fixed." –Simon Lievaart

"There's no roots, its all hoots and toots." –Emily Clark

"I'm going to wear my helmet to bed." –Samantha Merrifield

"I must be the queen of commando, because I smile all the time."
–Kendra Wilson

"He's one of the girls." –Amanda Baker

"Yeah, well if I had his looks, I'd look like him!" –Brian Raidt

"You dropped your pocket."
–Jonathon Poelman

"You can drink away guilt." –Simon Lievaart

"If I'm not up by 7 tomorrow night, call a coroner." –Dan Postma

"Anthony is the burger king."
–Andrew Nunn

"I don't like sitting in the dark. I probably wouldn't make a very good Satanist." –Dr. Plantinga

"Can you be almost virgin?"
–Rebecca Barnhoorn

"Marriage is all because of one three letter word." –Gerry Alkema
"Love?"–Eric Vyn

"It's really hard to get it open when you can't get it open." –Annie Ling

"Annie, can I wake you up for a minute?" –Lena Kamphuis

"French, you see, is dehydrated English." –Jenn Vanbreda

"There's nothing to do in Gilmour once the kids are gone; you either make them or raise them!" –Rodney Snoek

"He's nine years older...but he has money!" –Marybeth Wideman

"It's like having an addiction!"
–Marybeth Wideman, on having children

"Can you take off your shirt? I think I recognize you." –Hannah Vanderveen

"I'm glad I can sew, cuz he's frickin' ripped." –Kristel Bulthuis

"We don't get pranked anymore, I kind of miss it." –Michelle Van Harten

"This backseat has the potential to have a bad reputation." –Jen Weening

"Scottish people can be really Dutch sometimes." –Osanna Deelstra

"Is that *Survivor*?" –Tina Koopmans
"No, it's Dalton McGuinty. Don't worry, maybe he'll be kicked off the island." –Amy Perkins

"I'm a word warrior. Apparently I know how to use words good."
–Michelle Van Harten

"It serves 3-4. That means people, right?" –Candice Turner

"What the world needs now is more shame!" –Michelle Van Harten

"There's a Gilbert out there for each one of us." –Amanda Sjaarda

"Boys are like that. They just eat."
–Osanna Deelstra

"How much does the apple cider cost?" –Candice Turner
"I don't know, but its free." –Tracy Voorberg

"It's not as comfortable as it feels." –Tina Koopmans

"Is that a chick flick?" –Tina Koopmans
"No, it's a beautiful love story."
–Candice Turner

"You're pretty so you can be stupid."
–Amy Perkins

"It's ok if my pants fall off, it's only you guys." –Karen Vander Deen

"Oh, hi death!" –Carolyn Timmerman to Beth Vander Deen

"I need chocolate, you need drugs." –Sarah Dykstra to Brianna Hammer

"Everyone came from Adam and Eve, who are black... Just some peoples' skin peeled off!" –Fanis Juma

"I'm not afraid, just a little scared."
--Laura Stewart

"I'm gonna be as red as a pumpkin!"
–Karen VanderDeen

"Ewwww.....Skunk." –Anonymous
"I kinda think it smells like pizza." –Adrienne Soutar

"From the waist up boys are normal."
–Anonymous

"My favorite past time is definitely not chopping up cows." –Crystal ?

"Come on! You can't take someone seriously who's memorized Darth Vader's geneology." --Brian Raidt

"Eww...he left his tightie-whities on our sidewalk!" –Erin Ensing after a dorm 42 raid on dorm 27

"I don't know who David Bowie is but I'm sure he's not Tom Cruise."
–Tracy Voorberg

"There's a fine lie between feeling a need to share your opinion at the wrong time, and spitting your teeth out like Chiclets." –Brian Raidt

"I'm not cheap, but I am easy."
–Richard Wikkerink

"Just because my dad wears leopard print capris does not mean I'm different." –Kendra Wilson

Paris Quotables

"Teacher's College applications are like taking a walk or a shower on a much, MUCH larger scale." –Alison Sherman

"I have definitely rolled on a lot of kids. I hope their embolisms are okay"–Kim Hultink

"I just know that Wolfe and some guy were at war, and that Wolfe won, so now we speak English." –Rana Dreise

"I don't like organs, but this thing was good!" –Alejandra Ara_Montrichard, explaining the wonderful marvels of foie gras, a liver speciality

"*Nowhere in Africa*...What's that in English?" –Hilary Glasbergen, reading a poster for an upcoming movie

"We're tongue buddies." –Crystal Bootsma

Cambridge Quotables

"Why don't they have a 'You are Here' sign?" –A confused Heidi Ellens on a London subway
"Because the train moves, dear." –A kindly passerby

"I understand the Hobbits much better now, having been [in England] for a week." –Sam Martin

"Well, they both stab themselves in the end, and" –Sam Martin
"Actually, in the chest, really, but I know what you mean...." –Dr. Loney

"These two fairies are married. Well actually, do fairies marry? Or do they just cross pollinate?" –Dr. Loney on *Midsummer Night's Dream*

PHOTO NEWS IN BRIEFS

JAMES BRINK

Student Senate Vice-Playboy Rob Joustra is mortified at the presentation of a pair of his own gitch, signed by several prominent Redeemer females. The ceremony was the culmination of an extended effort by Redeemer student Brian Harskamp and alumnus James Brink to teach Mr. Joustra the value of wearing undergarments every day. An earlier plan to have the garment photographed in Amsterdam was discarded due to time constraints, but organizers are pleased with how the event transpired.

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Ask THE CLOWN for Details

Bootleg Hobbies for Hilltop Brings in Fortune

Underground, informal event showcases Redeemer's dark economy

BY DAN POSTMA

Once again this year, "Hobbies for Hilltop," the annual auction for Redeemer's sister university in Nigeria, was far outdone in money raised by its shadowy companion, dubbed "Bootleg Hobbies for Hilltop." Staged in Augustine Hall on Saturday by a mysterious duplicate of Senate's Spiritual and Services Committee, and featuring free whiskey and other hard liquor handouts, Bootleg Hobbies included not only more numerous hobbies than its legitimate counterpart, but also more expensive ones. Numbers were still coming in at press time, but the final tally appears poised to surpass $15,000 – a new fundraising record for Hilltop University.

Hobbies from all corners of the Redeemer community were offered for auction. Dozens of students, designed to cover every discipline, offered plagiarism services, giving busy or lazy students many opportunities to have their papers written convincingly and on time. These services alone were responsible for almost a third of the proceeds of Bootleg Hobbies.

Some students, typically those connected with the theatre or music departments at Redeemer, offered free, backdoor access to upcoming concerts and plays staged on Redeemer's campus. Other hobbyists with experience in counterfeiting offered fraudulent student IDs, convenient for commuters seeking free communal meals, or outsiders seeking free access to HSR transit. Still other creative students offered to compose fictional but impressive résumés for the younger, inexperienced students seeking high-level summer jobs.

The Redeemer administration, contrary to reports in *Time Out*, did not shy away from involvement in the event. Officials from the Registrar's office offered some of the most contested and expensive hobbies; the price for a falsified academic transcript reached nearly $500 for one interested sixth-year student. Don Russell, hero of the Financial Aid department, also got into the act, offering to "grease the wheels" of the Ontario government to improve chances of scholarships and bursaries for students willing to pay the price. Student Life officials offered to lie to professors about medical or family crises, a useful service for students desperate to miss three weeks of class for an overseas vacation (paid for by OSAP). Even Williams, Redeemer's controversial coffee pub, got into the spirit of the event, selling vouchers for meals *not* dipped in cold dishwater, providing the total cost of the meal was at least $45 before taxes.

Predictably, no coordinators of Bootleg Hobbies were available for comment, but due credit was given off the record to cooperative people in Student Senate and the front office. Mikey Arce, coordinator of the legitimate Hobbies for Hilltop, was delighted in the results of the annual underground event: "In Bolivia, auctions like this happen all the time, except that citizens with the letter 'e' in their first or last names are required to sell their inessential bodily organs; it's not voluntary. And prisoners are offered up for vivisection, gutting, and stuffing for floor rugs. Even the politicians, when they're not flying their remote-control authentic war planes, offer to murder just about anyone for the right..." Thank you, Mikey.

The Clown will be on the scene when final proceeds for Bootleg Hobbies are announced and a ceremonial cheque is presented to Hilltop University. It is certain that representatives of Hilltop will offer glowing words to organizers of both events, words fitting for all students and administrators involved in the auctions. Well done, Redeemer!

New Library Penal System Suprises Students

CONTINUED FROM PAGE 1

no fury like a woman's scorn."

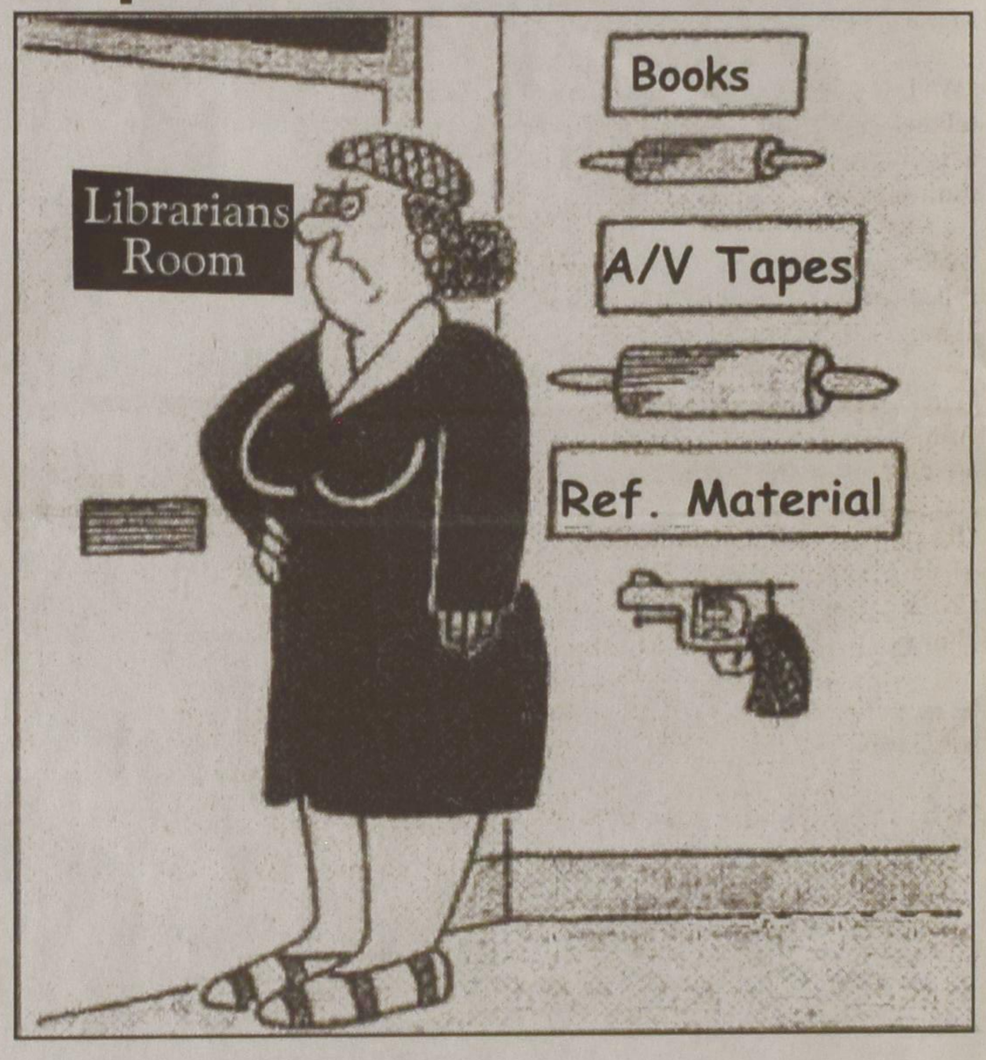
After failing to return Scott B. Rae's *Beyond Integrity*, with a little help from a resentful Josh Baxter, Rob Joustra's collection of Harry Van Dyke paraphernalia was confiscated and burned in the front lawn of his residence, the Ivory Tower. "It's a real shame that it had to come to this," commented Brian Dijkema, "but at least he won't hold onto books any longer than he's supposed to...he's an example to us all. I'm just surprised he took it as well as he did. I mean, he only cried himself to sleep for the first week, or so I heard."

Sam Frisk was denied access to Williams, the Foodstore, and his very own fridge for neglecting to return Louis E. Lomax's *The Negro Revolt*. Sam was last seen being taunted with a sandwich by Jimmy Bender. In the future, we hope Sam utilizes the maturity and wisdom he claimed to possess.

A few other anonymous punishments that went out to various students and faculty include: several professors having their office locks and computer passwords changed, lecture notes and PowerPoint presentations disappearing at random, students learning of debts owing on their student financial record for substantial amounts of money (the majority exceeding tens of thousands of dollars), students' vehicles being held as collateral, and students being chained to library desks and forced to rewrite missing books by hand.

This crackdown has inspired numerous libraries in the city to revamp their own guidelines for late books. For example, the Hamilton Public Library System has instituted the penalty that whoever withholds a book for an excess of ten days must pay the amount equal to the monthly operating costs of the library closest to them. At the high school level, a student must do a number of community service hours equivalent to the number of days late a book is returned before his or her library privileges will be reinstated.

In this concentrated effort to minimize lost and late books, the libraries hope that their new system will be seen as equivalent to the "Scared Straight" program. Redeemer's library sees itself as a trailblazer in this new disciplinary effort.



GH-ZĚL'-LĬGH

What does it even mean? Defining a Dutch catch-phrase

BY CAROLINE BULK

If you are looking for the definition of a word like "dog" or "love," you can find it in any dictionary. But what about a word like gezellig, heard often among the students of Dutch background at Redeemer? While anyone growing up in a first- or second-generation Dutch-Canadian family may understand the concept of gezellig, no one can seem to precisely define it in English.

Gezellig is a word that cannot transcend the boundaries of language. When asked to define the word, answers ranged from far off to nearly dead on, regardless of the nationality of the person asked.

- "I am Dutch—have no clue what the word means.... Why don't you write on manatees? Otherwise known as the sea cow." (Dutch)

- "A little house thingy in your backyard, like a gazebo." (E. European)

- "A condiment, like mustard." (Dutch)

- "Gezellig: the gizzard of an ostrich; the quality of being graceful as a gazelle ('that dancer moves so gezellig'); a baby giraffe ('awww, look at that little gezellig!'); a word describing how one feels after eating chicken wings for breakfast ('ugh, I feel so gezellig!')" (not-so-Dutch)

- "A subspecies of the African gazelle. Often mistaken for its cousins (the Tibetan and Mongolian gazelles), it can be distinguished by its shorter horns." (Dutch)

- "The leg of a gazelle" (Asian)

- "The inner warmth that comes, like a social warmth, when you're around people you like—like cozy." (not-so-Dutch)

- "The set of gezellig is equal to a subset of friends/family union, a subset of comfortable/cozy union, a subset of fun/good times." (Dutch-Frisian)

- "Gezellig is, of course, untranslatable, as all profound concepts are, but the closest equivalent would be 'cozy,' or 'homey.'" (Dutch)

- "Without looking it up in my Dutch-English dictionary, I would guess that it perhaps means 'intimate' or 'cozy.'" (Franco-Greek-Cypriot-Finno-Anglo-American-Canadian)

Ironically, some of the answers that come closest are from those who are not Dutch, and many of the wrong answers come from those who are. It seems that as the Dutch are losing their heritage, those who are not Dutch are absorbing it. Perhaps this should be expected at a school where sixty per cent of the population is Dutch. Nevertheless, besides an amusing affinity with gazelles, the examples are useful in showing that gezellig is an abstract concept and not a concrete thing.

> "*Gezellig:* the gizzard of an ostrich; the quality of being graceful as a gazelle ('that dancer moves so gezellig'); a baby giraffe ('awww, look at that little gezellig!'); a word describing how one feels after eating chicken wings for breakfast ('ugh, I feel so gezellig!')" (not-so-Dutch)

The most popular example of gezelligheid ("gezellig-ness") can be observed on a Sunday morning after church. In typical Dutch fashion, families and friends whose surnames start with "de" and "van" (and some whose don't) gather in the living room with coffee and cake, discussing the sermon and enjoying fellowship with each other. Soon a second round of sustenance—this time consisting of wine, crackers, and cheese—appears to prolong the much-enjoyed gezelligheid. This example presents some key elements of the definition: family, friends, food, and fine conversation.

The most frequent translation of gezellig is "cozy," though the word is still inadequate. Being alone and wrapped up in a blanket on the couch while reading a good book is cozy, but not gezellig. Add a significant other, however, wrapped up in the blanket with you, and you get a gezellig (and probably romantic) situation.

The best translation one can consider is "intimate," since it suggests closeness and kinship. Gezelligheid is not possible without the secure bonds of family and friendship. Nevertheless, these bonds do not guarantee a gezellig atmosphere, as individual fatigue or preoccupations diminish the possibility of gezelligheid, even when close friends and family are together.

Grasping the concept of gezellig is as elusive as defining it. While cosiness, hominess, intimacy, family, and friendships are all part of the equation, their combination does not produce a satisfactory definition. Since a literal translation of gezellig is not possible, perhaps one can display his or her knowledge of the English language by researching words like "mendacious" or "tutelage." However, if one wants to bridge the gap between the falling Dutch and rising not-so-Dutch population of Redeemer, pursuing gezelligheid is the way to go.

Administration Claims Benefits of Speed Bump Outweigh Detriments

CONTINUED FROM PAGE 1

Student Senate Vice-President Rob Joustra claimed that the new complaint would be the deciding force in the bitter debate. "Surely," he cried, "the administration will listen to these pilots, who have so much experience steering around pylons? What more could it take to get this monstrosity destroyed?"

Jake Belder, another passionate spokesman against the speed bump, noted, "Even the pilots are on our side. What are they waiting for, criticism from NASA?" Belder has been the driving force behind several violent riots at the speed bump site, where students, finally stirred from their perpetual apathy, have sat down and played Snood.

Hart, for whom the speed bump represents a victory of sorts, sees the new complaint as nothing but political maneuvering. Argues Hart, "Finally, students have bent under my iron fist—and now these petty pilots think they have a case? Let them come, I say! BRING IT ON!" Stirring words from an ordinarily down-to-earth plant supervisor.

Other Redeemer high-ups have attempted to calm ruffled feathers in the increasingly passionate debate. Fred Schat, Dean of Students, notes, "Yes, student cars have been wrecked, and pilots' lives are being placed in danger—but is that so important? Those crazy students have finally slowed down, haven't they? Talk about the positives outweighing the negatives!"

Despite his soothing influence, Schat can't help but notice that the debate continues to spread. The Ancaster Chamber of Commerce, heavily influenced by area auto-body shops, has sided with the Redeemer administration. Meanwhile the pilots' association joins other concerned groups, including the Hamilton Astronomy Club and regional doctors' and nurses' organizations, in opposition to what they have termed an "obstructive and hazardous barrier" in the sky. It is even rumoured that some local politicians are planning official opposition to the speed bump on the basis that the speed bump violates Ancaster's bylaw prohibiting buildings larger than three stories.

Rather than directly addressing the problem, or doing anything to solve it, the Redeemer administration is planning an open forum for early next month. Stay tuned to *The Clown* or *Time Out* for details on this unfolding drama.

THE CLOWN

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Redeemer Speed Bump Draws Ire from Local Pilots Association

New angle adds increased tension in ongoing debate

BY DAN POSTMA

The debate over the concrete speed bump installed last fall on Redeemer's driveway became more complicated this week with an official complaint from the Hamilton Amateur Pilots Association (HAPA). The letter, delivered to Redeemer Plant Supervisor Ralph Hart, claims that the barrier, dubbed the "Rock of Gibraltar" by frustrated students, has imposed unexpected and unwarranted safety difficulties on local pilots. Redeemer administrators, on the other hand, have suggested that if students can find a way over the speed bump, surely pilots should have less difficulty.

Reached for comment by *The Clown*, a HAPA spokesman complained, "Without discussion or even fair warning, Redeemer has unilaterally erected a safety hazard, posing difficulties not only to land-based vehicles but to local pilots as well. Other tall buildings and obstructions are required to have lights, to warn off low-flying planes—why should this mountain be different?"

Students heralded the complaint by HAPA as more ammunition in their fight against the speed bump. Already bearing letters from dozens of enraged students,

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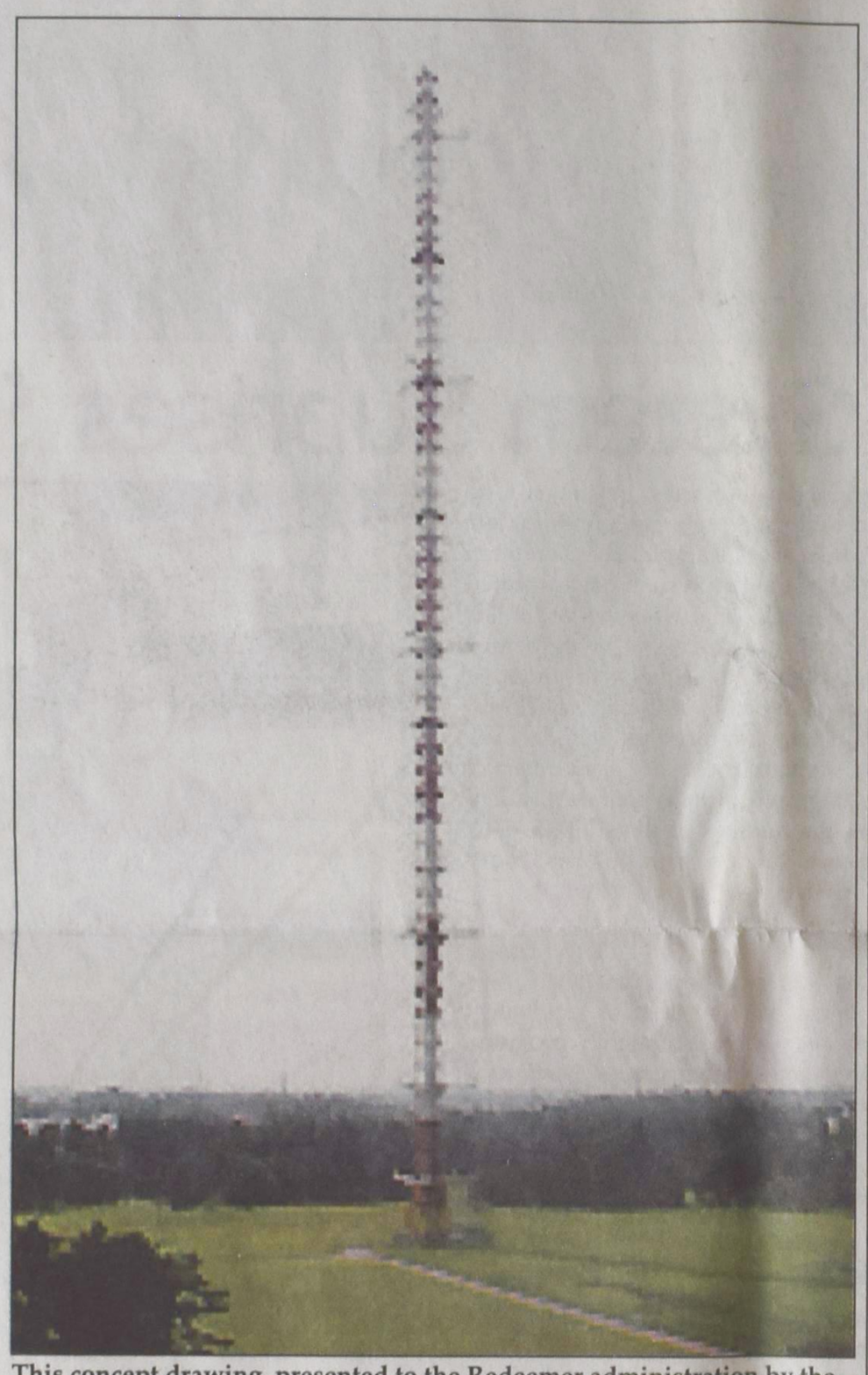


This concept drawing, presented to the Redeemer administration by the Hamilton Amateur Pilots Association, is part of the group's request that Redeemer erect a light tower to warn pilots of the obstruction posed by the recently installed speed bump.

Return or Die: Library Late Penalties Get Serious

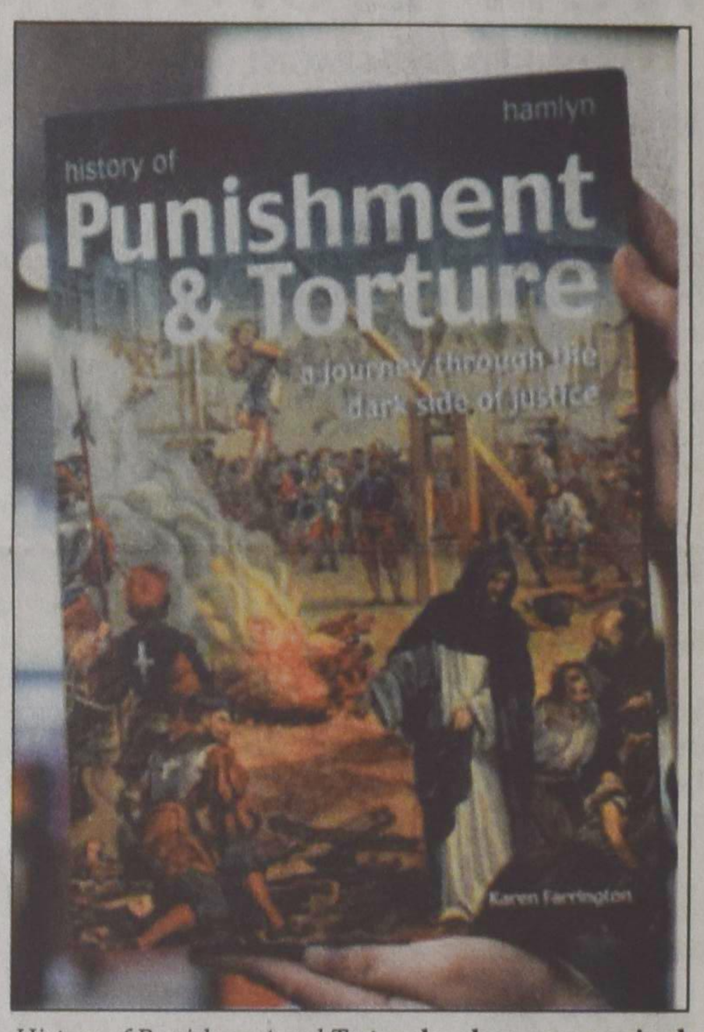
Library puts out call for staff members named "Vinny"

BY NATALIE ARMSTRONG & LOUIZANDRE DAUPHIN

Outgoing Student Senate President Josh Baxter, having had his second semester credits forfeited for failing to return David Blakenhorn's *Does Christianity Teach Male Headship?*, is no longer able to graduate. We hope he soon returns his book and takes this little proverb to heart: "Hell hath

SEE "NEW LIBRARY," PAGE 2

Everyone hates late notices, and Redeemer's librarians are no exception. After the continuous refusal of students and faculty to respond to the notices given, the library has decided to mandate more severe penalties for late material. Teaming up with the Registrar's Office and Zach Pilling from Financial Services, the librarians came up with a new set of fines that were quickly approved by Administration and instituted immediately. To the surprise of the students, outstanding fines were recalculated in order to conform to the new penal system. Some examples highlighting the changes:



History of Punishment and Torture **has become required reading for all prospective Redeemer library employees, in order to maintain the standards of the recent crackdown, an implement that has been likened to the "Scared Straight" program.**

Boersema Endorses Borrowing, Blasts Profit

Business prof honoured for efforts towards higher wages and financing

BY BRIAN HARSKAMP

Congratulations to Redeemer's Dr. J. Boersema, this year's recipient of the Canadian Labour Board's *Award for Excellence in the Furtherance of Labour Relations*. Boersema is the author of a new study to be released later this year on the concept of wage acceleration theory. In a recent interview with the union advocacy mogul, Boersema had the following insights on the plight of the little man: "The way I see things, being profitable is something that has been stressed too much in recent years. It's overrated. With the availability of low-cost financing, companies can now afford to borrow in order to pay their employees the high wages which should be theirs by right. Company revenues should not factor into it. I'm a firm proponent of paradigm breaking -- outside-the-box thinking."

Following the wage model initiated by Ford in the early 1900s, Boersema has suggested resurrecting this historic benchmark of economic thought. "Ford thought that each employee at his company should have a wage that would allow them to buy one of the company's cars. I propose we extend this to all companies in all industries. Each employee should be able to afford at least one of everything their company makes." While some have raised questions about the demand for heavy industrial equipment among the blue collar ranks, others have been more positive. "I think it's a great idea" said Ralph Hart, spokesperson for the Department of Thought Control. "If people keep large machinery in their living rooms, we'll have a much easier time hiding the cameras and microphones among the knobs and dials. In this age of micro-electronics, wall-screens aren't as discrete as they used to be."

Companies such as Wal-Mart, however, have expressed some concern. "It's not a big deal for us to give our employees one of everything we sell; it's all junk anyways. Our concern is where the Boeing employees will park their jets." Boeing later issued a statement, saying that Wal-Mart would have little to worry about in terms of air traffic. Greater concern would be reserved for any businesses located at the end of local airstrips, as projectile aircraft may well be the result of Boeing seat installers trying their hand at taking off in their new 300-seaters.

Despite a few glitches, Boersema remains positive and feels that the model could theoretically work. "It looks great on paper – what more do you need?" Published on a mid-weight, semi-gloss stock in full-colour, he couldn't be more right.

Seeing labour unions revived is a passion second only to sphere sovereignty for the good doctor. "I've even gone so far as to arrange my house in spheres according to function. Rather than focusing on the underlying ideas of authority, I used the spheres as a sort of reformed *Feng-Shui*. There's the eating sphere, the sleeping sphere, and the sphere where I practice saying 'cultural mandate' and 'stewardship' for my various classes. This is very important in my line of work."

When asked if Williams' staff and professors should be equally compensated, as the report's economic model suggests, Boersema replied that only a slight increase would be needed to bring the professors up to par.

Dr. Boersema stands shoulder-to-shoulder with CAW President Buzz Hargrove, fighting for union workers.

The Clown is the annual satirical version of Redeemer University College's student newspaper, *The Crown*. Nothing on any page marked "*The Clown*" should be taken seriously nor should anything on the aforementioned pages be taken as representative of the opinions of the staff of *The Crown*, Student Senate, Redeemer University College or its supporting community. Any offense generated by the content of these pages will be addressed as follows: the offended party will be offered a larger print version of this very same disclaimer, and a lollipop. Lollipops only while supplies last. Supplies very limited.